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MILITARY MORALE

OF

NATIONS AND RACES

BY

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DEDICATION:

Homage to the Country!

FOREWORD.

This psycho-military study of the morale of nations and races, which by no means assumes to be exhaustive in this regard, is an attempt to reduce to a sort of system the scattered facts relating to this subject, in order thereby to make an inquiry into those qualities, institutions, and other causes among peoples that affect their morale and consequent efficiency in battle; finally, to show that the military virtues can be cultivated, and to appeal to my countrymen of all race extractions to foster and encourage the things that keep alive civic and military courage, patriotism, and the vigor, strength, and sturdiness of American manhood, upon which virile virtues depend so largely our national life and the honor and dignity among nations of our common country—our Motherland, America.

As regards its military usefulness, a study of this kind has, perhaps, a relative rather than an absolute value. None other is claimed for it by the author.

PORT-AU-PRINCE, HAITI,

November 23, 1906.

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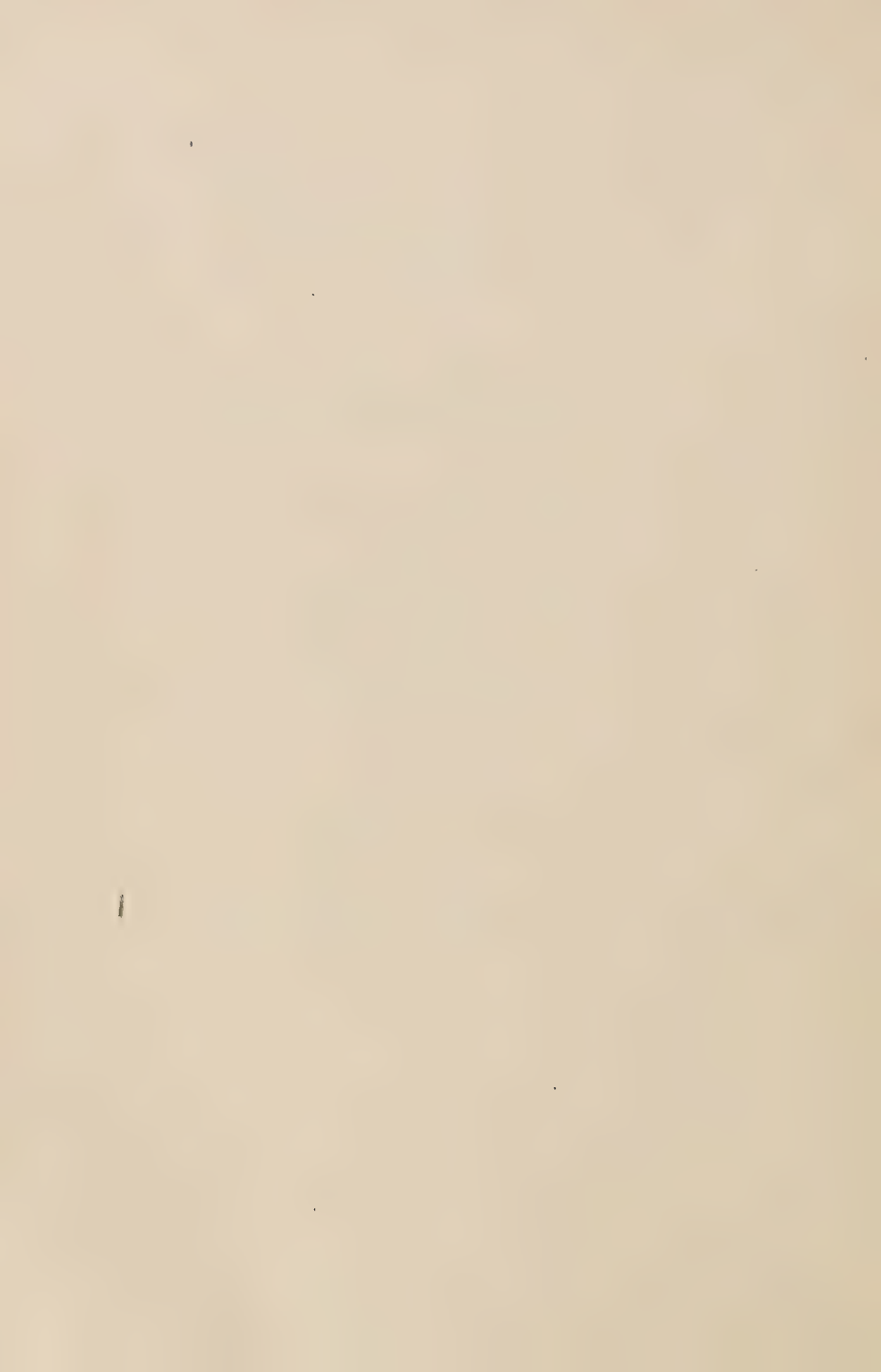
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Military Morale of Nations and Races.

INTRODUCTION.

1. Military Morale—Its Meaning and Scope.

The mental state of the soldiers or of the people of a country with regard to courage, confidence, zeal, or success in war or other danger where they are associated together for protection is called "military morale," or often merely "morale."

This morale or mental state varies through different stages, depending upon whether the persons grouped as before stated feel themselves strong, confident, self-reliant even enthusiastic—or whether they feel weak, doubtful, or pusillanimous. Thus we say, "The morale of the troops is excellent," or, if it transcends this condition, that the troops are "invincible." On the other hand, failing this state of spirit or military moralization, we say that "the morale is bad," or that the troops are "disheartened" or "totally demoralized."

It may be remarked that the meaning of the word "morale," in the French language, is "morality"; that is to say, that it has an ethical signification closely allied to virtue. And who would dare deny that this state of mind and heart is a culmination of all the manly and moral virtues for the soldier?

The term "military morale," as herein used, is taken in its broadest sense, and includes the mental and moral attitude of all the people that may be available for making up the armies of sea and land; that is to say, of both army and navy. It might well include also the spirit of the entire nationality—even that of the non-combatant old men and the women and children, all of whom exercise a psychologic effect that is well-nigh inestimable upon the fighting element, especially in wars for the national defense or for maintaining the national honor.

Apropos of the land and naval forces, the latter-day wars have shown how futile are the efforts of the land forces without those of the sea to support them, and *vice versa*. In future wars nations must count upon the mutual co-operation of these two great arms, and no study of the morale of one could be made without including that of the other, except as regards, in one particular, the *personnel* of the naval forces: here it is all-important to know whether the people of a nation have, from instinct or from long practice, acquired the sea habit; whether they are maritime, or whether, in consequence of the neglect of sea-faring pursuits, they have lost their liking for or have become afraid of the sea.

Unfortunate that country whose sons, from indifference or decadence or superabundance of wealth, refuse to follow with willing feet in case of need their country's flag; equally so the land wherein no keen delight is found on the part of a goodly and sufficient number to man the ships of the navy and merchant-marine.

But one of the best assets of a nation are those men who, their veins filled with red blood, take delight in the salt spray and the adventures of the open sea. They should be respected and cherished as such, for they are a sure gauge of the virility of the nation.

Therefore it will be readily understood how important must be the knowledge of the mental attitude of the

people of a country with regard to wars, either for protection, for maintaining the national honor, or for acquisition of territory. Their likes or dislikes are by no means a negligible factor in making preparations for war. The state of moralization of the people of the enemy's side is equally as important to be known and reckoned with; for depending upon whether the arm of the individual is strong, and whether there is a heart valorous and in thorough sympathy with the aims and ends of the government of the country behind this arm to furnish it nerve and reserve force, will be the numbers required for the war and the probable issues of the conflict.

As nations become more enlightened and more democratic their rulers and statesmen will give attention that the morale of the people is given such a trend that any war for the national welfare will be readily aided by all classes, notwithstanding the sacrifices involved. The most recent example of this is to be found with the people of Japan, who, from the standpoint of morale and military preparedness, were in training by their emperors and statesmen for well-nigh a half-century; so that from no point of view was there a doubt in the minds of their leaders as to the outcome of the war. They arose as one man at the call of their country, and all the elements of the highest military morale, even including the one of the sacrifice of their lives and personal property, continued to display themselves throughout the course of the war; and with what brilliant results the present position of this before unimportant and unconsidered people in the world of civilized nations is evidence enough.

"The knowledge of human nature is half the science of war."—*Wagner*. A study, then, of those causes, inherent qualities, and institutions of races and nations which affect their fighting capacities and instincts and make, from the standpoint of the individual, for strength or weakness in their armies of land and sea cannot be

ignored by those in authority who wish to increase their chances of success in event of war.

This feeling of strength or weakness in battle proceeds from various causes, as will be shown in this study; but first there must be given:

2. *Explanation of the Terms "Courage," "Bravery," "Valor," etc.*

In this inquiry the words "courage," "bravery," "valor," "intrepidity," "boldness," "esprit," "dauntlessness," and "rashness" are used, and as there is a disposition on the part of many to think of them as synonymous and interchangeable expressions, it may not be out of place to here set forth their difference of signification.

Courage.—When in the face of war, danger, or opposition the mind and heart of the man remain firm and resolved to cope with it, the possessor of this noble and lofty virtue is said to have courage. This admirable quality derives its name from the Latin *cor*, meaning "heart."

Courage is the heart in action. "It is," says Bushnell, "the greatness of a great heart, the repose and confidence of a man whose soul is rested in truth and principle."

From the foregoing definition, it is useless to state that all courage is moral, whether it be civic courage, which valiantly tackles the cabals of dangerous and destructive political machines, or military courage, which firmly faces death in the mouth of the machine of war.

It is all-important to remember that courage, being the product of calculation and reason, is cultivable.

"The courageous man is worth his weight in diamonds," said Napoleon.

Bravery.—This is an inborn stout-heartedness, a fearlessness and firmness in facing danger; which quality springs from temperament or instinct. Napoleon stated

that it was an innate quality, and could not be given or cultivated. Being a gift of Nature and constitutional, from the standpoint of individual merit, bravery is less estimable than courage.

Temperamentally, the courageous man may be fearful, but, led by calculation and reason, he takes heart, overcomes his nerves, and encounters dangers and even death, to which he may be keenly sensitive; while the brave man, with confidence in himself and inbred resolution, is naturally led to face the same perils, which he even takes delight in. It is his element.

In common parlance we often say that the brave man has "bull-dog courage." The difference between courage and bravery is well exemplified by the following incident from the Civil War in the United States:

At the Battle of Fort Wagner, a colonel having the bull-dog variety of courage, or bravery, chided one of his captains for being afraid. The latter was standing near him, white and trembling, and indeed displaying the most striking symptoms of panic fear, while the shot and shell were falling like hail around them.

"Captain, you are scared," said the colonel laughingly.

"Yes," was the reply, "I am scared—you bet I am scared, sir; and if you were one-half as scared as I am, you would not be here."

Courage, reinforced by the demands of duty and honor—in short, the morale of this captain, led him to do his work in that hour of danger.

Morale, in its highest and best sense, springs mainly from a psychologic source, and might well be termed that soul-force of the individual or that energy of character which acts upon nerves and body to make them strong in time of battle and danger.

Valor.—This is military courage in action. When this action makes itself so conspicuous as to amount to heroism it is called "gallantry." Deeds of gallantry in time of

battle have always been rewarded by the nations of the world or by their congresses. Even in a country as democratic as the United States, the yearly Army Register abounds with the names of those who have received brevets, medals of honor, or certificates of merit for distinguished gallantry in action, for courage and heroism in time of grave danger or imminent peril.

Returning again to definitions, we have the man who is *dauntless*—that is to say, who is unflinchingly brave. If the man is fearless and dauntless at the same time, we call him *intrepid*. These last three qualities refer to temperament. The nerves of the dauntless, fearless, or intrepid are unshaken in face of any danger whatsoever.

Bold, Daring, Chivalrous, Heroic.—The *bold* man puts himself in the way to meet danger, if necessary, while the *daring* step out and defy it; but the *chivalrous* man goes farther by daring the danger, and, if necessary, sacrifices himself for others. The culmination of all these qualities finds itself in the *heroic* man, who is “nobly daring and dauntless, truly chivalrous, sublimely courageous.”

The extreme of bravery is *rashness*; and since it does not consider the consequence of its actions, it is to be condemned, as it often leads to useless dangers and waste of life of both its possessor and of his comrades, who feel in duty and honor bound to extricate him from the difficulty into which he has foolishly forced himself.

The reverse of courage is fear; of *esprit* (good morale) is pusillanimity; of bravery, poltroonery or cowardice. Fear can be cured or educated away, but cowardice, being constitutional, never.

It is the intent of this study to try to show how the spirit of the man can be fortified, the loins of his courage girded up, and his soul and body give themselves in willing effort, if need be, for the triumph of the best interests and ideals his country.

How important such disposition of mind is may be

noted from the paragraph that follows, whose contents express the opinion of some of the best military authorities in this regard:

3. Morale in the Battles of the Future.

In the perpetual wars waged by the nations and races of the world with divers ends in view—the pretended right of police and conquest, for protection, for national aggrandizement, or for allowing their individuals living-room, to redress grievances in the defense of a weaker ally, and the like—the relative inequality of the force displayed by the combatants, both in attack and defense, even with equal numbers, weapons of equal excellence, and with a safe, sound system of tactics, has always made itself remarked; and in these last days has become so pronounced, leading to results of war so unexpected as to call for deep investigation by military men. The fact is revealed that the personal element in the war problem is to be in future as much considered, and as seriously, as the weapons themselves.

It was well and rightly said by the master of battles, Napoleon, that "Success is on the side of the strongest battalions"; but it behooves us to determine the factors that enter into this strength. Recent war events have plainly shown that it does not consist wholly in the wealth of the nation, nor in the numbers of its soldiers, nor yet in the quality of the arms, or in the position occupied on the field of battle. History reveals the fact that from Thermopylæ to Magersfontein and on down to Moukden the mind- and soul-force of the soldier (that is to say, his courage) have won out and carried the day in spite of numbers. Indeed, the tactical deductions from the recent wars prove the following statements in regard to the morale of the soldiery:

1st. "That the new arms are almost valueless in the hands of faint-hearted soldiers, however many there may

be. The demoralizing power of quick-firing rifles and smokeless powder produces more and more effect on the enemy in direct proportion to the courage and coolness of the combatant."—"*Lessons from the South African War.*" (General De Negrier.)

2d. That under fire for a long time, even men who have not been actively engaged are subjected to a mental strain or tension which destroys nervous energy and produces physical weakness and weariness at times so great as to render them incapable of any exertion or movement whatever.

3d. "With the new weapons this tension is more severe than it used to be, and the corresponding depression is increased in direct proportion."—*De Negrier.*

These facts being wholly dependent upon the mental, moral, and physical fiber of the peoples engaged in war, and weighing so heavily in the scale of success or failure, may well engage the attention of those upon whom the responsibility of the nation's battles rests.

Perhaps a club in the hands of indomitable courage is better than a Maxim in the hands of the fearful and chicken-hearted; but give the same gun to the fearless and determined man and the comparison cannot be estimated. Courageous power of mind and body to hold on in spite of odds is of prime importance in battle.

History shows that for every improvement in armament, for every death-dealing device, the ingenuity of man has invented an adequate defense of some kind or other against it; so that with all the improvements in arms and ammunition, the troops of the opposing lines come just as close to one another as previously, if definite results are to follow. The principal factor in the equation, then, is the cool courage and the bravery of the man that wields the arm; for, as stated before, the arm is useless, however superior its workmanship or however skilled the bearer in its use, except he have an excellent morale to give his

nerves the requisite steadiness. Battles, to be decisive, must still be won at close range and often still by the assault, where hand-to-hand combats will be had; this, notwithstanding the fire conditions that obtain, will make the advance on one side or the other imperative. But how to advance is the question with many a common soldier to whom life is sweeter and the care of his wife and children at home is more important than the glory and honors of battle in a war the reasons of which he is too simple to understand. And how to get this man to advance will more and more be the question of his leader in the battles of the future. Good marksmanship, backed up by unflinching courage and enthusiasm in the charge, has effected and may still effect this advance; but where this courage fails, even with the victory within grasp, rout or utter annihilation will follow.

4. National Morale.

The ground, root, and tree of a nation's existence depend upon its institutions and ideals as expressed in the unitedness of its people, their patriotism; the courage and virility of its men, their sentiments of self-sacrifice, their religious beliefs, their ideas of the requirements of honor, and their love of glory. These ideals, with individual characteristics and customs, make up the national morale, upon which depend the valor, power, and resistance of the nation, and from which so naturally springs the military morale of its soldiery in its armies both of sea and land.

The cultivation, training, and direction of the national morale in accordance with the hopes, aims, and best interests of the nation have always been one of the principal cares of the statesmen of nations and most distinguishes this class of honorable and necessary men from the not always honorable and not always necessary class called "politicians."

PART I.

CHAPTER I.

SOCIOLOGIC AND PHYSICAL CAUSES WHICH AFFECT MORALE.

I. Nationality.

Humanity is divided into distinct groups and into distinct countries, having boundaries and frontiers. These groups and countries have been made and determined by the inequalities in temperament, character, soul, and spirit of the people of the world; the fusion taking place between those of like conditions and characteristics, and the divisions being more or less pronounced between those having dissimilarity of customs and ideals.

The word "ideals" is used advisedly, because the mission or *rôle* that a nation has in its mind and feels called upon to play, either as the result of the unconscious suggestion of thought caught from its thinkers and rulers, or as a policy for perpetuation of its customs, manners, beliefs, loves, and hates, goes in no small way to make up its nationality; and depending upon the intensity of the nation's love for these ideals will be its morale for maintaining and defending them against aggressors.

And be the ideal one of intellect, of liberty, of the dollar, or of world-domination, provided it fills the breast of the people of the nation, it gives certain force by the

very virtue of cementing their minds and purposes, thereby making of them a solidarity.

Wisdom then suggests that instead of suppressing the desire of the individuals wishing to take part in the things of the government, it should be encouraged, and their minds be prepared by education and intelligently directed to their duties as parts of and shareholders in the nation as good citizens, home-owners, voters, and as liable at any time, in defense of the rights and privileges they enjoy, to be called on as part of the army and navy. The best soldier-defender of his country is the man who is physically, mentally, and morally fit. No wise rulers, then, will countenance the systematic debasement by one class of their country's citizens by the other; for the most important asset of a country must be the number of its good, happy, and intelligent individuals taking part in the good and effective work of its government and having an interest in its perpetuation. This forms the backbone of the patriotism of the nation.

To sum up, "The world, then, will be for many centuries to come divided into nations—that is, national—perhaps it will never be cosmopolite. Differences of national characteristics have put frontiers between them, and there will they remain, in spite of peace congresses, arbitration, and the dreams of socialists. Perhaps never in the history of the world has the national feeling been so extremely pointed, widespread, and intelligently and expressly fostered by the nations as now."

The proofs lies in the acts of exclusion, protective duties upon foreign commerce, and a desire to open up avenues for one's own country.

What is a nation, then, but a composite thing, a spiritual principle, a soul whose experience of the joys and sorrows of the past and whose hopes of living up to the ideals of its heritages now and hereafter unite all the individuals that compose it into a solidarity?

"The nation," says Renan, "like the individual, is the outcome of a long past of efforts, sacrifices, and devotions.

"The cult of our ancestors is, of all things, the most legitimate; our ancestors have made us what we are.

"A heroic past, great men, true glory—these are the capital upon which one bases a national ideal. To have had common glories in the past, to have a common will for the present, to have done great things together, to wish to do them again—this is the essential condition of being a people. One loves in proportion to the sacrifices to which he has consented, or the ills that he has suffered.

"One loves the house that his own hands have built and that he leaves as legacy to his heirs.

"Common suffering unites men more than common joys. In fact, national remembrances, griefs, are worth more than triumphs; for they impose duties, they oblige common effort."

"A nation, then, is a great solidarity, constituted by the sentiments of sacrifices that one has made and of those that one is disposed to make again. It supposes a past; it is resumed, moreover, in the present by a tangible fact: the consent, the desire clearly expressed of continuing a common life."

To be, then, a nation it is necessary that the people be permitted to work, that they receive the reward of their labor, that they enjoy peace, and that harmony reign among them, and that the general good be consulted before any particular interest.

The worst enemy in a nation—its betraying Iscariot, indeed—is the one who would by word or deed stir up strife between members of the body politic, however insignificant they be.

In a perfect national solidarity there is no place for egoism, hate, jealousy, calumny, fraud, bad faith, perjury, and the extremes of severity of power on the part of the nation's citizens or rulers; but helpfulness and perfect

charity and brotherhood will reign in their stead, giving rise to the amenities of virtue and nobleness that beget an invincible patriotism in the breast of the nation's children.

Be it remembered that however brilliant may be the deeds of the individuals of a nation in civil wars, no heritage can be left to the nation as a whole from these deeds; for the call to remembrance of these actions is bound to revive hatreds in the breasts of the vanquished and their sons. Happy the nation who, like America, has statesmen and patriots arising from either side of an intestinal war and having the art of assuaging the animosities of victors and vanquished and binding them together by common aims and new ideals.

The taking of the census, to any civilized nation, is one of its most important cares; for the population of a country is one of the elements of its force, both moral and physical and financial. The war-strength of a nation depends materially upon these elements.

How true the statement of Malte-Brun that "The number of inhabitants of a State is the basis of every good system of finances: the more individuals, provided they have food, the better commerce and manufactures can be extended, and consequently the revenues increased. It is equally by the number of inhabitants that the number of troops is measured. It is estimated that the number bearing arms is almost the fourth of all the inhabitants. The armed force of sea and land is, unfortunately but necessarily, one of the principal objects of any government"; for it is by this very force that the productive, industrial, and commercial classes maintain their peaceful labors and have faith in the security of the gains that accrue from these labors.

"Let us observe," says Malte-Brun again, "that the more a mass is concentrated, provided it has necessary space in which to move, the more it gains in energy."

But be it understood that not numbers alone is here

implied. Good and useful, intelligent and disciplined, solidarized and moralized numbers are meant as constituting the essential element of strength of a race or nation. The reverse element constitutes a diluting weakness.

From the earliest times the women of different nations have been a source of weakness or strength in wars, as tending by their feelings and emotions to catch the expression of the will of the nation, the rightness of the cause, and thereby energizing the men by the simple act of suggestion.

History records, in every stage of development of the race of mankind from the savage to the most highly civilized, the devotion and sacrifices and encouragement of the women, mothers, wives, sisters, to the cause of the wars of the nation; and many have overcome their more generally constitutional weakness and entered the ranks of war as nurses and even warriors, while in greater numbers others, far from the lime-light of publicity, have fought the battles of poverty and suspense through the weary years of the war in prayerful resignation.

While in its effects nationality or national consciousness can be enhanced by the chief men of a State—its writers, thinkers, orators, statesmen, etc.—yet it is only because the people have, in following the law of their evolution or development, arrived at a state of receptivity and readiness for these teachings. That is to say, their time and fitness for such and such policy or change has arrived at such a point that it cannot be retarded; and the leaders of movements arise, who wittingly or unwittingly have come into *rapport* with the thought and intent of the people.

If one man should fail to obey this impulse of the natural will, a hundred others would run to do its bidding. This accounts for the enthusiastic devotion of some countries on both sides of the sea for their rulers; notably the Emperor William II. in Germany and President Roose-

velt in America, as expressions of the intimate thought of their age in their respective countries.

While community of descent, of interests, of customs and environment count for much in the making up of nationality in the commencing and middle stages of the development of a people, it seems to lose to a degree in the final stages of their civilization much of its force; and their thoughts and feelings and a desire to express their individuality and soul-force seem to bind them together, and thus determine their nationality.

In this latter stage of development it is language, both spoken and written, as being the only vehicle of expressing this thought, feeling, and mind of the people, that seems to be the strongest factor in determining nationality. To such an extent is this that some writers on political and sociologic subjects have gone so far as to state that language is the sole basis of nationality.

Indeed, it must be confessed that there is no stronger bond of union between the individuals of a nation than a common, well-developed language; and no man feels more lost than when trying to put himself into *rapport* with a man that speaks a language with which he himself is but little familiar, even though this man be of the same nationality or even race with himself. On the other hand, in a foreign country where everyone is speaking a language foreign to him, how quickly and solidly a man links himself in friendship with the people who speak fluently his language, even though in race and ideals they be different!

Nothing, perhaps, is so pathetic as the struggle for supremacy of two or more languages in a State or country where the different parties in power strive to force each his own language upon the others as the official language to the degradation of the other tongues; and nothing within the State, outside of religious persecution, engenders such dissension and bitter hatreds among the people.

And, strange to say, many governments find themselves in this dilemma without any known remedy for it.

The solidarity of a nation is made and maintained, then, in no small degree, by community of language of its people.

2. Physique.

Physical excellencies in the individual, strength of body, soundness of health, agility in action, fleetness and dexterity of limb, with power of enduring fatigue and hardness, increase in large measure man's confidence in himself and his superiority over those in whom these qualities are not developed in an equal degree. His own courage being thus increased, the morale of the mass or group of individuals of which he forms a part consequently is also augmented in proportion.

The Greeks, a race of warriors, so trained their soldiers with different arduous and manly exercises that when they went to war its exigencies in comparison were so light that it seemed as though they were going on an expedition of pleasure and amusement. We know that this training was commenced in and continued from the earliest youth of their soldiers.

To bring forth such bodily power as to maintain natural bravery and make the heart confident, nerved, and courageous is the most potent reason for military exercises, gymnasiums, and field-days in armies, and also for the aid and encouragement of manly sports given to the youth of nations by their wisest and best men.

Plain hygienic living, eating of muscle- and brain-making foods, and systematic and sensible development of all the parts of the body, are ever to be commended; while luxurious ease, effeminacy, and intemperance in any form, which weaken the physical powers, are to be eschewed and condemned.

The Highland Scotch, Japanese, Abyssinians, Ameri-

can Indians, and Boers are among the most notable peoples whose power in war has been the result of their simple living and of labors that have developed their physical courage.

The exigencies of living of the more civilized nations are such that this important end has to be sought by other means. Here we find that the natural love of the English, Americans, French, Germans, and others for out-of-door and field sports is supplemented by systematic and scientific training to bring about the bodily development, which has such a vital bearing upon the maintenance of the national life.

The vast sums of money expended in cities and universities for gymnasium apparatus and trained physical instructors; the athletic clubs, the turn-vereins, the columns of the newspapers devoted to reporting athletic events, the journals and magazines devoted to physical culture and sports, are all so many testimonials to the estimation in which bodily strength and good physical development are held. The encouragement lent to these enterprises by some of the best scholars, thinkers, and statesmen proves that they recognize how important such training is toward the preservation of the race, the world's civilization and its institutions.

In the bearing upon the strictly military of physical development and skill, we find from the earliest times down to the present that in the armies of many nations it is not considered unbecoming or undignified for the officers to take the lead and direction in military athletics and field sports, as it is found that, indulged in with proper alternation with their more serious duties, these officers preserve longer their bodily vigor and mental acuteness.

It may seem a little paradoxical at first when it is stated that in the wars of the country, among the volunteers for war, we find of the untrained men that the city man, the professional, or the man from the arts and

trades seems to be able, in spite of his inferior bodily development, to endure the pressures and strains of campaign service better than his bigger and more muscular brother from the farm.

The reason seems to be that the city man has more nerve. Upon nerve alone he is often forced to exist during periods of stress in his struggle for existence in the city. Doing often without regular meals and regular hours of sleep and rest, his system has thus become more accustomed to the strain of privation than that of the farm man of altogether more regular habits, who, as soon as this regularity is broken, suffers in consequence.

Hence the theory is given as worthy of still more extended practical investigation: that if for regular service training a soldier is wanted, he should come from the farm districts, other things being equal; but if an emergency soldier is wanted for immediate work in volunteer armies, it will be found that the city man will give the best results physically of endurance and health.

Care must, however, be exercised as to the government of urban troops. City-bred men are harder to discipline and lead; they are more accustomed to the luxuries, pleasures, and dissipations of life than their country brothers, and while they are not as gullible, they are more restive under restraint.

They may not be as accustomed to the combating of ills of climate, mud, dust, and sun; to hard manual labor with tools, the digging of ditches and lifting and bearing heavy burdens; but their movements are freer and they seem to have more intelligence and initiative and to be less afraid of the new and untried.

In spite of all that has been said by writers against the city-bred man as a soldier, it is believed that, unless a long period is to be allowed for the training and suppling up of the man from the country, the recruiting had better

be made, for the most part, among the men of good habits from the city.

"For they are a race of giants!" is an expression that formerly inspired terror in the hearts of the men of ancient nations that had to face their more muscular and bigger-bodied foes; and even at present, in many countries, men of specially large size and strength are enlisted for special corps for the moral effect of these qualities; but in most countries size has been waived in favor of vigor.

If a large man is in all respects well-developed, well-knit, healthy, and agile, he has generally the advantage in strength over his smaller adversary, but not in courage always nor generally. Men of the smallest proportions have been found in all ages to have equally as much "grit" and endurance as those of the largest size.

The predilection manifests itself in these latter days for small men, as being more active and agile, also as affording a smaller target to the enemy's guns. A case in point was the little Japanese soldier against the Russian one of sometimes double proportions.

But whatever the size, among the men taken as soldiers it is necessary that they be of good, sound body, with a capacity of becoming well-developed without awkwardness in any respect. Every soldier should have perfect sight, sound wind, good teeth, and fine limbs. In order to be able to shoot straight, to endure hardness of running, jumping, swimming, marching, and carrying a certain weight—his gun, accouterments, ammunition, and a little food and drink—good physique and perfect health are prime requisites.

Those who are able to swing into line in fine form in doing these things must necessarily find themselves as belonging to the *élite* among soldiers and with an ability to bring up to a very high degree the morale of the corps of which they form a part. And be it remembered that it is only by continual practice of the exercises contributing

to this state of physical development that it is maintained and the soldier is prepared for the business of war.

A general average of fitness for all physical exercises is better than a superior excellence by a few men, or in some one thing by a whole body of men; the main object being to have the consolidation strong.

A final fact in the bearing of the physique upon the fighting instinct is, that well-developed sex in man wields its influence toward increasing his natural bravery and pride. It is a quality which can be observed in the development of all males in the animal kingdom.

Experience has shown such soldiers harder to govern in camp and garrison near the cities, on account of their greater temptations to indulgence; but the extra effort at discipline gives a big return in war results.

This subject could not be better closed than to let the voice of Vegetius from fifteen centuries ago again be heard. He says:

"The one charged with choosing soldiers cannot be too careful to regard well the eyes, the lines of the face, the conformation of all the parts of the body, which betoken a good soldier; for certain signs denote vigor, not only in men, but in horses, in dogs, and even in bees, if one would believe Virgil. The latter states with respect to bees, there are two sorts: the activity of some is recognized by their fine figure, brilliant scales with which they are covered; the laziness of others is shown in their hideous faces, their languor, the heaviness with which they carry themselves.

"It is necessary, therefore, to examine whether the young man destined for war has the quick eye, erect head, large chest, shoulders well muscled, arms long, wrists strong, belly small, legs well formed, with their fleshy parts and the feet free of superfluous flesh, but knitted together with nerve and sinew.

"When you perceive these marks, take them in pref-

erence to tallness or size; for it is better to have a soldier vigorous than large."

3. *Age.*

The powers of body and mind of young men being more vigorous than those of the old, it is not surprising to find that the former are more naturally brave and fonder of adventure than the latter, and hence more fitted for the stern duties of war.

"Man in the glory of his days and the pride of his perfection goes forth fearing no danger, feeling no sickness, and wondering that any should groan or sigh at pain." This beautiful age of life is the one from which the war-gods have always claimed their sacrifices in greatest number.

The nations of the world are nearly uniform in placing this age between eighteen and forty-five years, during which period the soldier's powers of endurance are greatest.

Experience counts for much in war, hence the world has often seen successful generals even in men of very advanced age; but these are the exception. The best general officers, leaders, and chiefs of all kinds, excepting the born geniuses, are men in their prime.

Then their faculties are alert; they lend themselves to necessary changes and innovations more easily; and they have generally at this time of life the required physical qualities necessary to bear the strain.

As to the ordinary soldier of the rank and file, the old men are more tractable, better disciplined, more inured to war and its demands; they also serve to perpetuate the traditions of their corps, and thus inspire the young men with a desire to emulate the best soldiers of the past and present.

But the old soldiers, having less vital force, are less

fitted for the hardinesses of war and less eager for the battle and its issues.

Therefore it will be readily inferred that generally neither old men nor even those in the last prime of life will be recruited; because they are less physically fitted for the exercises and long training necessary for military life, and less easy to teach and less deeply impressed by the teaching.

Youths from eighteen to twenty-five, as being more agile and teachable, are better adapted to the long and arduous training necessary to make a good modern soldier in the regular establishment of armies.

Provided he knows how to handle arms, for volunteer service, such as must necessarily obtain in the United States, from twenty-one to thirty years is the age in which a man would best be taken for immediate war.

4. Climate.

Although both brave and cowardly men are born in every country and in every clime, there are seen, however, nations surpassing others in valor because of the climate even, which contributes to the influencing of the vigor of both soul and body.

"Extreme southern peoples (say wise physicians), dried up by the ardor of the sun, have more judgment, but less valor; because they fear that the little blood they possess will become dissipated by their being wounded. On the other hand, extreme northern peoples, feeling where they live but little the heat of the sun, have less judgment and more valor.

"It would seem necessary, then, to draw, if possible, soldiers from the temperate zones, where abundance of blood, supplying well that which one has lost through wounds, reassures the soldier against the power of death, and where one would find at the same time sufficient in-

telligence to maintain good order in the camps, which thing is not less useful in war-time than wisdom in councils."

The foregoing words, translated from Flavius Vegetius, a Roman writer on military subjects, show that even in the old days it was recognized that climate had an influence upon the natural bravery or the courage of men.

In fact, it is generally found that hot climates effect a certain enervating influence, and that therefore men of cold climates cannot long endure the intensity of heat of tropical zones; and, on the other hand, it is found that tropical peoples generally cannot bear the rigors of snow, sleet, rains, and cold of the regions far from their native country; while men of the temperate zones, being more vigorous and energetic, can be acclimated and fitted to endure the changes of all zones. It is thus that the English and American soldiers have successfully fought and garrisoned countries in all parts of the world, from Labrador and Alaska to Africa, India, and the Philippines, without losing their health and morale wholly. Although it is found that after the second year of tropical service the man physically and morally commences to degenerate in consequence of the tropic fevers, lights, and heats, and perhaps also of the forced necessity of being nourished on specially prepared and canned foods, which are unavoidably deteriorated in these climates. The relation between the food eaten and the actions of his soul are very intimate in man.

A laziness, a lack of energy, an indifference to duty—in fact, a general "letting down"—follows after the third year of this foreign service, which is often attended with loss of health, brain troubles, and suicide. To such an extent does this obtain that northern nations who have of necessity troops within the tropics allot two years to them for service in foreign station, with three years for recuperation at the home station.

Wars in cold countries and winter campaigns demonstrate, on the other hand, that a robust physique and plenty of heat-giving foods and clothing are necessary if soldiers are to be kept in a state of high morale.

Intense cold paralyzes the energies and saps the courage of a soldier almost as much as intense heat, and it is more destructive on thin-blooded tropical soldiers sent into wintry countries for service than upon those sent from cold into hot regions. In this case the colds, lung diseases, and demoralization of artificial heat surpass the effect of fevers, etc.

History shows that those races living in cold and temperate climates are hardier and consequently have been more warlike. Alexander the Great, Cæsar, Napoleon, Frederick the Great, the Duke of Wellington, Gustavus Adolphus, Von Moltke, Lee, Grant, and all of the world's most famous warriors have been born outside the tropics.

Experience would lead to the belief that for maintenance for a long time of both the health and energy of purpose necessary for war in and occupation of a tropical country the mixed races are best adapted. And probably of all peoples of this kind the mulattoes, the crossing between the white and black race, are best fitted for this work, combining, as they do, the intelligence and "push" of one race with the physical adaptability for living in hot zones of the other. The morale of this and other race mixtures is discussed farther on in this study.

Not only does climate have its physical effect, as above cited, but the necessity in the colder zones of preparing in summer for the rigors of winter, combined with the stubbornness of soil and the lack of spontaneity of vegetation in the shape of food products, all bring about a necessity for labor, thrift, and foresight, which have a sensible effect upon the morale of the people in all phases of their life, exercising, as perforce they must, both body and mind. Hence we naturally find this part of the world's people

more resourceful and altogether better fed; a fact which plays no unimportant part in the fighting capacity of nations and races.

While much stress has been laid upon the effects of climate in the foregoing statements, it must not be forgotten that the general character of a nation depends upon no one special thing, but results from all the physical circumstances in which it finds itself and the political institutions that modify these circumstances; therefore it would be absurd to make this character depend upon climate only.

History shows that "Egypt on the tropic and Scandinavia on the polar circle" have equally with other nations given birth to heroes, geniuses, and wise men, all of which things are the finest flowers of civilization. In these cases the mind, customs, and institutions of the countries so unfavorably placed struggled against and vanquished the disadvantages of climate.

5. Locality.

Not only do residence upon mountain, hill, and plain play an important part toward forming the character and morale of a people, but their mode of life, whether they live upon the sea-coast or water-courses of the interior, or whether they live in the more desert portions, whether upon dry or marsh lands, wield likewise a very important influence in these regards.

Indeed, the nature of the country plays a more important part in this formation than climate. "It is known," says Malte-Brun, "that the inhabitants of fertile plains are generally industrious, intelligent, and civilized; those of marshy regions generally soft, craven, and miserable; those of the mountains ardent, energetic, wary, often even wild and savage, passionate for their independence. The audacity, courage, constancy, and presence of mind that

elevate in general the nations of Europe above the rest of mankind are perhaps due to a soil more intersected and indented, more rough and sterile."

That portion of the population of North America which comprises the United States and Canada should also be included in this statement.

Returning to the nations and people who inhabit the mountains, history shows that by virtue of their struggle in getting their sustenance from hard labor with a stubborn soil, or climbing the mountain-sides with their flocks and herds, or in the perils of the chase, carrying their lives daily in their hands—living wild and free, breathing a purer and fresher air than the inhabitants of the plain, being in many cases law unto themselves—they have always been of a bolder spirit than the people of the plain.

The Swiss in their mountain fastnesses have been ever a free people, and the little republic of San Marino, lying wholly in the mountains, is the same, in spite of its warlike neighbors on all sides.

In every nation mountain and hill people, while more restive under the restraints of garrison life and military discipline, are the bravest, and make the best partisan or guerilla soldiers. They are, of all people, the hardest to conquer. To such an extent is this true that it has been stated, as a general rule without an exception, that a mountain people contending for their rights or for a principle can never be conquered by war, but must needs be exterminated.

Students of military history and of the trade of war would do well to bear in mind the foregoing fact.

"In their primitive state, nations who inhabit vast plains devoid of big rivers are nomadic and give themselves naturally to the raising of cattle.

"The government of their people is patriarchal in its nature, and if they are isolated from other nations, their progress is retarded; and the facility with which they

obtain their food will retard the birth of the arts and industry among them. Such is the cause of the continued barbarism of the nations of central Asia. But if these nations meet with large rivers bordered with plains favorable for their cattle, they will follow the river-courses on down to the fertile valleys; and they end by becoming sometimes fishermen and farmers, and gradually the arts and sciences are born in their midst. Thus the Mongols, having come down from the table-lands of the interior, have founded numerous towns in China.

“The forests must have been the first habitations of the European nations when they fed upon acorns; still to-day, even in Africa, forests of palms are the asylums of nations. Hunting was the chief occupation of these nations, but with the first dawn of civilization these nations of hunters, having the body and brain better formed as the result of violent exercises, dangers, and perpetual work, must have risen in the scale more rapidly than the shepherd or nomad nations. They built by preference houses and cities; the forests furnished them the materials and even the model of their architecture. The trunks of the trees sustaining a green hall have given the first idea of the Greek and East Indian colonnades; Chinese architecture was only composed of tents imitated in stone and wood; while Gothic architecture took its rise from the image of somber and cloud-topped caverns.

“The mountains, rivers, and forests having directed the first tribes in their emigrations, and having influenced their physical and moral character, gave birth to geographical divisions and denominations. But the thing that has most accelerated the extension of the human species and the progress of civilization is the art of navigation.

“When genius and courage launched the first skiff upon the sea, all the physical and moral state was changed

of those tribes whose position could profit by this great discovery.

"A small territory, rich by its fisheries, gained a numerous population. Happy isles became inaccessible asylums to conquering savages. These small corners of land, isolated by Nature even, gave birth to the first ideas of fatherland and national independence.

"Even the intemperateness of the sea air aids in making an impress on civilization; for in the interior of the country a tent or a hut of green branches may give shelter against rain and wind, but close to the sea the humidity of the atmosphere needed more closed habitations. Thence the commencement of the rise of great cities on the banks of rivers and the shores of the sea.

"The character of insular nations has always been distinguished by originality in their people, who are attached to their native soil and generally unjust towards foreigners.

"True to national memories, but enchained by superstitions and prejudices, these nations offer ordinarily more energetic virtues and more hideous vices than the peaceable inhabitants of continental plains.

"Thus in the history of the human species the progress of navigation will always hold the first place after that of agriculture.

"The civilization that agriculture gives birth to is only local. It stops as soon as the needs of a nation are assured. In an agricultural civilization the people are divided into a class of indolent masters, owners of the soil, and of unfortunate slaves bound to the soil.

"These, more by their laws and usages rather than by their great walls or boundaries, isolate themselves from the rest of the world. But navigation troubles this Chinese felicity and makes cease this ignoble ease and rest so contrary to the destiny of the human species.

"A ship brings together the farthest parts of the world.

Cities and entire nations transplant themselves under other climates; in the midst of savage tranquillity is raised the tumult of civilization.

"The destiny of the great human families has been decided by the direction they have taken in their emigration, by the nature of the lands they have occupied, but especially by the advantage that men could draw from them.

"The eternal infancy of the Chinese, is it not due principally to their ignorance of the art of navigation?

"On the contrary, if the Japanese have shown a vigorous and enterprising character, different from that of other Asiatics, it is due to their insular position upon the great eastern seas, filled to-day with their colonies.

"The African nations are weakened in the midst of a great continent deprived of gulfs and bays. This circumstance, which prevents the industry which comes with navigation, has contributed powerfully toward the stultification of the nations of Africa.

"The nations who have populated Europe have had to pass the Caucasus and the Alps and the Adriatic, Baltic, and Mediterranean seas. Such great objects weakened at first their march, but at the same time developed and fortified their character for great activity and audacious courage."—*"Political Geography."* (Malte-Brun.)

And the struggle that we see to-day among the Germans and Americans to make concurrence upon the sea with each other and with England is the result of the natural development of the spirit of conquest in the mind of growing and expanding peoples fulfilling their national destiny. A struggle that will have place and issue despite treaties, peace congresses, and the dreams of a universal brotherhood and the community of lot of their peoples.

The question of locality, then, having such influence upon the character of nations and people even of the same

nation, it must naturally lead to the thought that occupation or vocation would have quite a bearing upon their morale. Occupation, when not determined by the force of bare necessity, is generally determined by the bent of one's mind. There are some occupations which require dexterity of hand, application, intelligence, and good taste alone, while there are others which require the hardier qualities of courage, love of adventure, great physical or mental effort, or both; that is to say, there are occupations which are feminine in their nature and others that are only becoming to men. Among the first are literature, music, painting, sculpture, and other art-work, also the trades of cook, weaver, barber, tailor, and the usual feminine occupations; among the latter that of farmer, sailor, hunter, herder, builder, blacksmith, iron- and stone-worker, machinist, athlete, and the like, which give strength to arm and heart. These latter seem to be more conducive to imparting the more manly, vigorous, and military virtues necessary to the work of war either on land or sea.

Not that the trades and professions of the first class are not as important and as necessary in a civilized state as the second, nor that they have not all furnished brilliant exceptions to the rule in every age and nation; but it cannot be doubted that they soften the heart, develop the sensibilities, and refine the nature to such an extent that the resolve to lay their sweet and gentle influences aside for the stern necessities and often brusque brutalities of battle causes more repulsion in the man, while in many of the more manly occupations there is but little transition from one to the other condition.

In the strictly military part of war, so far as regards the land forces, many officers object to the recruiting generally of sailors and fishermen; the first being harder to moralize and discipline, and the second as being of lazy habits. The latter fact may be true, perhaps, but the first admits of many rare exceptions.

But whatever the trade or profession of the man, there ought to be a certain pride of honor, of birth, of descent, or of country that may always be appealed to in him to make and keep him a good soldier, either in the land or sea forces; and without this a great deal must not be expected.

Without such moral moorings there is nothing to dominate the animal instinct toward self-preservation, caused by the horrors and dangers of war.

6. Diet.

Difference in diet or sustenance of nations should be carefully remarked, as they have often very important moral effects upon the people.

The nations of Europe and America, who are accustomed to make use of all the alimentary substances that work and money can procure and that their tastes, natural or cultivated, crave, often ignore the fact that there are many peoples of the world that exist almost wholly by eating one kind of food. Thus we find nations who are given exclusively to the eating of fruits, vegetables, and nuts; others to eating fish or meats.

The Mongols, Tartars, Finns, and other descendants of the Scythians, and even the Slav and Gothic nations, have a taste for horseflesh. In Africa and the islands of Polynesia we find nations who have a predilection for eating grasshoppers (acridophagous), and there are also still, unfortunately, a few anthropophagous ones. This habit of eating human flesh does not belong to any race or nation in particular, nor is it found in any particular climate, but it is found to have existed more or less in all savage races as the result of ferocious hatred of their enemies, or of inspiration of an atrocious superstition, or as the result of extreme famine.

It is necessary to separate the tribes who are cannibal

(that is, who combine eating of human flesh with inhumanity, ferocity, and extreme cruelty) from the mere anthropophagous ones (that is, who have contracted the habit of eating it to nourish themselves). Under this latter head it is well to distinguish the exceptional and accidental act of man-eating of some from the social fact or customary practice of others. During certain sieges parents, maddened by hunger, have been known to eat their own children, and shipwrecked persons have been known to kill, eat the flesh, and drink the blood of their comrades. Such facts inspire more pity than horror.

Other special acts of anthropophagy committed in the bosom of a civilized but corrupted society in time of moral decadence are explained only by a monstrous ferocity, or by a horrible refinement in the luxury of rapacious and novel eating. Thus Gallien reports that in the time of the Emperor Commodus the Romans went so far in their desire for different strange dishes as to eat human flesh. And medical and judicial annals of modern times among civilized nations occasionally register facts of anthropophagy on the part of nervously depraved criminals, whose taste has become totally deformed and who have been found, for the most part, insane.

Early annals of explorers relative to the American Indians mention as exceptions the Acadian Indians who were *not* eaters of human flesh. The Hurons, Iroquois, Caribbees, and nearly all the rest were given to it for vengeance and rapacity, while those of Mexico elevated it into a religious institution.

Isolated cases of this kind have been reported in Haiti among the more grossly ignorant, barbarous, and superstitious. It appears to have a religious origin. It came doubtless from Africa and was reinforced by the practices of the indigenes, the Caribs, with whom the slaves came into contact. These facts relative to anthropophagy serve to show perhaps the oneness as to beginnings of the

human race; but if not going to that extent, they are at least so many mile-stones that mark the progress of the races and nations on the route of civilization. And that this horrible practice (be its motive cruelty, hate, religion, or desire for food, or a combination of these) loses its hold upon the world from year to year speaks volumes for the effects of the institutions of civilization.

Not only in Africa, America, and Australia has this horrible habit been discovered, but likewise do we find that when the nations of Europe were in their infancy many of them were given to man-eating and human sacrifices.

The ancient poets attribute it to certain tribes whom they located in Italy; the historians accuse the Scythians of it, the Cimbri, a tribe of the Caledonians, and other nations of the North.

Human sacrifices were known to have taken place among the Greeks and Romans as well as among the Celts, Scandinavians, and Oriental nations; and moreover these horrible sacrifices seem to have been ended by a still more horrible feast upon the flesh.

The disgusting practices in this regard of the Masagetes (present Russo-Turkestan), many tribes of India, nations of Thibet, the Marianne Isles, and also ancient Irishmen have been recorded repeatedly by both historians and travelers.

"It appears, however," says Malte-Brun, from whom the foregoing translation is paraphrased, "that all nations which live upon vegetables and fish are strangers to anthropophagy."

In considering the influence diet has upon the morale of peoples, the conclusion reached by many is, that the meat-eating races (those in which beef, mutton, pork, and game are staples of diet) are the bravest, and that the vegetarian races or nations are more timid and less

aggressive, because a diet of fruit and vegetables undeniably keeps the vital forces of the body low.

The English, French, Germans, and Americans eat beef, and their ability in the world's enterprises, whether for making war or making things, places them in the forefront as the world's teachers.

The fruit-, fish-, and rice-eating peoples have not generally their "push" in the big things of life. On the other hand, much has been said upon the wonders and the superior morale accomplished by the Japanese soldier, who, it is said, did all this upon a diet of salt fish, rice, vegetables, and fruits. But it should be remarked that for many years the Japanese had been gradually accustoming their people to a mixed diet combining meats and regulating and reducing the former rice diet of their soldiers, placing this under charge of army surgeons and officers alike.

It was found that continued eating of rice brought on *berri-berri*, a malady wholly unfitting soldiers for the work and service of arms.

Perhaps the truth of the matter would lie nearer the opinion that a substantial varied and mixed diet of animal, fruit, and vegetable foods is most conducive to maintenance of the bodily vigor necessary for sustained mental and physical effort.

The alimentation of the civilized nations of the world, according to climate, contains both the carbon and nitrogen elements in sufficient quantity to maintain the body in perfect health by repairing the waste of muscular and mental effort; and it is found that meats, vegetables, fruits, breadstuffs, and even drinks, all well prepared and varied, are best conducive to this end.

It is found that more food (bread and meat, especially the latter) is necessary in time of war for men than in time of peace, as the wastes of worry, marching, and fighting tear down the bodily forces very quickly. As to

the matter of drink, it may be remarked that outside of water, a thing absolutely indispensable for the needs of the animal organism, every nation of the world, savage and civilized, has invented one or more forms of stimulating and intoxicating drinks. These vary all the way from teas, coffees, wines, beers, whiskeys, and rums of the civilized nations to the crude body- and mind-destroying fermented decoctions of the South Sea Islanders.

The temporary exhilaration and stimulation they give to the body and mind have devised these drinks, and the craving and often need of them by some will perpetuate their preparation. Thus some special forms of drink-stimulant seem to belong to certain races and nations and are used by a majority of their people. For example, Dr. Lung, U. S. N., states that "drunkenness is common to the Occident rather than to the Orient; of the temperate zone than the tropics; of the Caucasian rather than the brown or black races; common with the so-called Christian races; among the Caucasians, the Anglo-Saxon stands in this regard pre-eminent. The nations most given to drunkenness to-day are the United States, Great Britain, Germany, Russia, and France."

These alcoholic beverages have no small influence upon the physical and mental characteristics of the people. Often, to sustain the bodily force, diminished by worry, work, and fear, alcoholic stimulants are given to the soldiers; indeed, in some armies they form a part of the campaign ration. These drinks have their uses and abuses, which must be looked to. Whether a food or merely a stimulant, there seems to be a need on the part of some of the best and most efficient men for alcoholic liquors to inspirit the nerves and of tobacco and narcotics to soothe them. And whether he approve or disapprove of their use, the reporter upon the moral, mental, and physical conditions of a people cannot ignore the use of these things by them.

7. *Dress.*

Differences, very important in their moral effect, are often marked by the dress of peoples. Necessity, material prosperity, frivolity, ranks, dignities, luxury, simplicity, fancy, solidity of thought, useful work, business, leisure, natural carelessness or untidiness — almost every mental, moral, and civilized state of being may be and often are marked by the dress of peoples and also even of individuals in a nation.

Thus superior strength, beauty of form, agility, and robust health characterize those nations accustomed to go with bodies bare; these things which come naturally to them must be sought by studied means by dressing nations. But it must be remarked that, this need of dress being wanting, there are less industry, enterprise, and spirit. Tattooing and painting the face and body, wearing of ornaments, “mark the infancy of civilization and the first scope of vanity, the mother of luxury.” Thus it will be plainly seen that the different ways of dressing are more than an object of curiosity to the student, marking, as they do, the physical and moral make-up of nations.

The flowing robes and roomy dress of the Orientals and the tight-fitting clothes of the European and American mark their respective mental and moral attitudes towards civilization.

It may be remarked that mankind in general is innately vain; and the pomp, rank, pride, and circumstance of war are proclaimed in all nations by fineness and distinctiveness of dress of its soldiery. And often the morale and *esprit* of the man are sustained by his uniform; and still more often this brilliance and jauntiness of dress are things that appeal to and awaken the military pride of both youth and manhood.

The most civilized nations of Europe have realized

this fact, and cling to the bright uniforms, gold lace, plumes, sashes, dress-swords, and the like. Even a nation as democratic as the United States, and boasting of its simplicity in regard to dress and its lack of ostentation, has not been able to escape the tide of golden and colored ornamentations of the uniforms of its Army and Navy, especially in their dress uniforms, however much simplicity and fitness solely may have been the key-note in the service or campaign dress.

It has often been commented upon by all observant officers, moreover, that the natty, clean, and well-dressed officers and soldiers are the best and bravest generally. And the morale of a corps depends in no small degree on the care of the "buttons" of its men.

8. Maritime, Military, and Naval Service—Whether Popular.

The popularity of or the importance in which is held the military, maritime, or naval service in a nation is the sure gauge of the virility, vigor, and morale of its people, and marks its mile-stone in the march of civilization. If the military and naval services are deemed a duty to the State owed by each citizen to be given without grudge, this tells us that its personal elements are not yet committed to ease, luxury, and decadence; and we may rest assured that there will be found in the State both good physical development and mental and moral qualities sufficient to meet the requirements of the nation's ideals.

These services, which mark the length and strength of the arms of the nation by their popularity or the reverse, should be always examined and remarked by the student of the history of the nation from the point of view of its civilization, power, and importance among the other nations of the world. Japan directly after her war with Russia, before the nation had regained its breath, so to speak, increased her merchant-marine and passenger

ship-service between that country and South America; the act was a natural one, springing from the strong arm and heart of a people who had truly found itself. Again, the present President of the United States has in various ways striven to popularize and show to the armed forces and the nation at large the honor and dignity in and the importance of showing proper respect for the uniform of the commonest soldier and sailor who make up the armed forces of the Republic. His remarks and efforts have found response in the heart of the nation.

CHAPTER II.

PSYCHOLOGIC CAUSES WHICH AFFECT MORALE.

1. Groups or Masses of Men.

It is but just at the beginning of this chapter to acknowledge how much the brilliant but not too accurate work, "The Psychology of the Crowd," of Gustave Le Bon, has aided and been drawn upon for statements and facts in its preparation. This important contribution to psychology by Le Bon should be read attentively by every one who has the charge or handling of men—from the statesman and officer down to the mere director of minor industries.

To form a "group" or "mass" in the sense here used it is not sufficient for men merely to be assembled together, but the collectivity must be assembled with common thought, common aim, and common action—that is to say, it must be duly organized. These masses or groups may be heroic, virtuous, cowardly, immoral, or criminal—depending upon the circumstances that have brought them together and upon their surroundings. The same groups at different times may display these same traits

in turn—depending upon the nature and intensity of the exciting causes brought to bear.

They are not governed by man-made laws and institutions, but by hereditary instincts and sentiments. They never shape their acts upon pure reason and strict justice; indeed, crowds or groups of men do not themselves reason, and, being mobile and quick of action and irritable, are not to be influenced by reasoning. Their leaders and those in the world's history who have understood them and have been able to influence masses or groups of men have always done so by their personal magnetism, their prestige, by simple and affirmative speech, or by ideas and images that have caught the popular fancy, as will be seen farther on in this study. This is a fact important to bear in mind when dealing with mobs and strikers.

2. The Mind of the Mass.

Every man that has been called upon to meet people collectively, to influence their action or thought, has been made aware of a mind or soul belonging to the group—in short, of a personality as real and subtle as that of the individual man; by turns, with heights of heroism and goodness, and with depths of cowardice and baseness; full of contraries, intolerant, indifferent, sympathetic, or enthusiastic; ever displaying new and unconscious phases of character. This exists in parliaments, courts, congresses, religious congregations, armies, and integral parts of armies, and even in colleges and schools.

In military life every chief, general, colonel, captain, and even squad-leader, if he be observant, knows of a soul in his group—knows its thought, feelings of satisfaction or dissatisfaction, how far he may go with it, and the limits of its endurance; he knows the things that will depress it, or being so, how with word, act, or image to inspire it. Each captain or chief knows that the soul or

individuality of his group is as different from that of each other group as the disposition or the face of one man differs from that of another; and he also knows that this mind of the mass is a thing to be kept ever in memory and worked with, if best results are to be obtained.

When regard, sympathy, and mutual trust have vanished on either side, if they cannot be restored, there must be a new organization for the leader or a new leader for the old mass. In this matter there can be no dissimulation, because the active silence that ensues is more potent than any words which may be spoken; indeed, words have no healing for such a grievous wound. 'Tis solely a psychologic matter—one of heart and feeling.

"There is a soul to an army as well as to the individual man," says General Sherman, "and no general can accomplish the full work of his army unless he commands the souls of his men as well as their bodies and legs." Therefore younger officers in the military and naval service, and indeed all men who contemplate dealing with masses or groups of men, should begin by cultivating their own hearts, and entertain toward the persons to be influenced or led kindly and sympathetic feeling. This, combined with professional knowledge, generous, just, and sensible action, has in all times constituted the chief characteristics of capable leaders, and will continue to do so. The foregoing statement may sound rather too wishy-washy and sentimental to many who believe that the soldier's art consists largely in roughness; in firmness it may consist, but in roughness and tyranny never, to one who knows the heart of the soldier.

Le Bon says that crowds are everywhere distinguished by feminine characteristics, but Latin crowds are the most feminine of all. The truth of this statement will be verified further on in this study. Military men generally will bear out the idea that crowds or groups of soldiers are more childish perhaps than effeminate. "My children,"

"my boys," have been the favorite expressions of more than one general of every nation's army. And in the military company each captain, although he may never utter the words, knows and feels this relationship and assumes it with more or less responsibility, good grace, and good will.

3. General Characteristics of the Group.

1. The group or mass of men is always inferior to the isolated individual from the standpoint of intellect, but from that of morals may be better or worse than the individual.

2. More than the individual, the group of men is impressionable, and may be induced to run the risk of death to secure the triumph of an idea or cause; it may be fired with enthusiasm for glory and honor and for country, and may then be led on without bread and without arms, if need be, when its leaders themselves endure the same privations.

3. It is always more subject to psychologic suggestion or mental contagion than the individual. In the group every sentiment and act is contagious—or, rather, infectious—and to such a degree that personal interests are sacrificed to the collective interest.

4. It is more savage, more irritable, less reasonable, more confident of its power.

5. Only hereditary ideas, states Le Bon, have sufficient influence over the isolated individual to become motives of conduct when in the group or mass of men. And it may be here remarked that it takes generations for an idea to become hereditary and incorporate itself unconsciously in the individuals of a race, and then only after it has become very much simplified and often mixed with error.

6. Angry or excited groups, masses, or crowds have but little respect for kindness, considering it but weakness;

but they exhibit a docile respect for force. Their sympathies have never been bestowed upon easy-going masters, but upon tyrants who oppressed them. Perhaps the French under Napoleon are the best examples of this.

7. The feelings of these masses are of the simplest kind, but exaggerated, whether they be for better or worse. The crowd goes to extremes of sentiment, and suspicion in the individual becomes with it incontrovertible evidence, and disapprobation and antipathy the rankest and most furious hatred. This is all the more violent because it can be exercised with impunity and there is no fear of punishment for its exercise, as would obtain with the isolated individual.

Notwithstanding these qualities, crowds skillfully influenced are capable of heroism, devotion to duty or cause, and of evincing the loftiest virtue.

4. Suggestion.

The idea that the comparatively new science of psychology in any of its phases could have any but the most remotely practical bearing upon success or failure in battle will not be accepted by all military men by any means. It is a truth, nevertheless, that psychologic suggestion exercises an ever-increasing importance upon the combatants.

It is an easily proved fact that ideas and feelings are communicable from a person or persons to others of a group or assembly, just as infectious diseases spread among individuals assembled together. This infection of thought and feeling is silent, but potent as the force of electricity, and indeed very similar to electricity or magnetism, and works by direct contact or through space, depending upon the receptivity of the individual. It is called in modern science "psychologic suggestion" or "suggestibility." This suggestion or infection accounts for the almost mag-

ical influence that certain leaders and certain corps have had upon bodies of soldiers, as related in the world's history. "The Emperor is here!" was the exclamation of the French troops on more than one occasion when Napoleon scarcely had been seen by any, but felt by all.

The mere act on the part of a leader of riding to the front or along the lines of his armed forces—a few spoken words, heard at the farthest about one hundred yards from him—a gesture, even—have fired whole armies of soldiers, the one-thousandth part of whom never saw or heard the leader; yet all were able to feel the same suggestive influence, and have been enthused by the same feeling of heroism.

Until comparatively recent years these phenomena were considered as something unexplainable, and relegated to the mysterious; but to-day experimental psychology comes forth and classes them as simple forms of psychologic suggestion or social suggestibility, and illustrates its statements by historic occurrences in multitude, wherein by suggestion alone men have been influenced for good or ill, filled with courage or terror, rendered criminally culpable mobs, or morally magnanimous and law-abiding bodies.

This same experimental psychology has proved beyond a doubt that hypnotism and suggestion are by no means synonymous terms, and that the power of suggestion resides above all in moral authority, while that of hypnotism finds its power chiefly in the illusions that may be exercised upon the sensations of the weak, whether this weakness be physical or mental. But with respect to suggestion, we know now that its efficaciousness lies in the moral ascendancy of the person exercising the power, and that on the part of the person suggested his suggestibility depends upon his capacities for being trained mentally, morally, and physically—that is to say, upon his educability.

Young children are more sensible to suggestion than youth, and their suggestibility is not in direct proportion to their intelligence.

But it seems that, with both young and old, the imaginativeness of the individual is the thing that renders him most open to and liable to suggestion.

Persons in groups have shown themselves more suggestible than when isolated.

Hallucinations, visions, and illusions are children of the sensations of the physically, mentally, and morally weak ones of earth. But imagination even in the strong, unless placed under control by education, good judgment, and sound reason, dominates all the senses and leads men of the most honest intentions, even in their moments of calm and tranquillity, to errors of statement as to impressions upon their senses.

It is a proved fact that unless the senses have been individually trained, few, very few indeed, are the persons who can see correctly, hear accurately, or interpret any other sense-impressions truly. These errors are found to increase with extraneous disturbing causes—anger, fear, prejudices, hate, and the like.

Hence the need of exercise of caution on the part of courts and judges in weighing the testimony of eye-witnesses even, because their acts of seeing generally take place under excitement.

Hence likewise the military need of training scouts to see and hear rightly and accurately.

Upon investigation of this subject of suggestion we will find that it is everywhere in evidence.

Doctors, lawyers, orators, journalists, fanatics, and enthusiasts of all kinds use it.

Under its influence men and bodies of men, otherwise sober and contemplative, reasonable and conservative, have been known to do things at times directly contrary

to their best judgment, both before and after its action.

Revival efforts in religion, the faith-cure in medicine, mob violence in the State, prejudices in the body politic, the power of music, panic terror in troops leading to abject and demoralizing defeat, and the invincible gallantry that sweeps away all obstacles like chaff, are so many results of suggestion.

Great leaders of men by the power of suggestion have bent them to do their will and bidding, suggesting them by the warmth of their words and thoroughness of their conclusions.

How is one human being able to influence another to repeat his judgments, ideas, emotions, actions, and will-impulses? Of the different hypotheses that have been advanced, perhaps that of Dr. Max Nordau is the most tenable. To the question as to what is the essence of suggestion and how it is produced, he replies as follows:

"Suggestion is the transmission of the movements of the molecules of one brain to those of another, in the same way as one string communicates its vibration to some neighboring string, or as a hot iron rod held against a cold one will communicate to the latter its own molecular motion. As all ideas, judgments, and emotions are processes of the motions of the brain molecules, it follows of course that the transmission of this molecular motion to another brain communicates at the same time judgments, ideas, and emotions, the mechanical foundation of which is this very molecular motion. * * * * *

"Our organism has but one single means of making known to others its state of consciousness—that is, its judgments, ideas, and emotions—and this is by movements.

"We are accustomed to associate these states of consciousness with certain movements, the latter being the result of the former and direct or symbolical expression of them.

“The molecular movements in the brain which produce states of the consciousness thus produce muscular movements. These movements are apprehended by the brain of another person by means of his senses—that is, with the aid of some or of all his senses. Some movements and the traces they leave behind them, such as written characters, for instance, appeal to the sense of sight, others to the sense of hearing, still others to the touch. The sense receives the impression and hands it on and starts the process of interpreting it—that is, it induces some center to convert the impression into an idea and places the consciousness in that same state, of which the muscular movement, apprehended by the sense, was the outward manifestation. Associating this process with mechanical principles, we can describe it in some such way as this: The changes in the sensory nerves produced by phenomena of movement occasion in their turn changes in the sense-perceptive organs of the brain, which in turn induce molecular motion in the centers of consciousness, the character and strength of which depend upon the nature of the excitation—that is, upon the character and strength of the molecular motion in the other brain, which was the primal cause of the muscular movement. Thus, by means of muscles on one side and the senses on the other, the state of one brain is mechanically communicated to another; and this is what is meant by ‘suggestion.’

“For one brain to accept the molecular motion of another in the manner just described—that is, to repeat the judgments, ideas, emotions, and will-impulses of the latter—it should not be the scene of any molecular motion of its own of a different kind and of equal or greater strength.

“The more complete and powerful the brain, the more energetic its own processes of movement, the greater the resistance it offers to the other brain. Thus, under

normal conditions, the individual of greater perfection exercises a suggestion upon the individual of less perfection, but the reverse is not the case. It is true that the processes of movement of even less complete brains can by combining attain such a degree of strength that they can overcome the processes of movement of even an extremely perfect brain. When large numbers of men are feeling and expressing the same emotions, even very strong-minded and original individuals cannot escape their influence. They are compelled to participate in these emotions, no matter how much they may try to prevent the evolution of this particular state of the consciousness by diverting ideas and judgments.

“The thought uttered aloud, according to the process described above, will arouse the same thought in the brain of the reader or hearer, the completed action will incite the same action in the will of the spectator. None but the minority of original beings, the men of genius, will be able to resist this influence entirely. All education, all training, is suggestion. The still undeveloped brain of the child shapes itself according to the molecular motion communicated to it by its parents and teachers. It is by means of suggestion that the example of morality as well as of depravity produces its effect. The mass of people perform acts of love or of hatred, of refinement or of vulgarity, of humanity or of bestiality, according as these things or their reverse are ‘suggested’ to them by the master minds of the period.

“If these exceptional things suggest virtue and heroism, the world beholds a nation of knights of the Holy Grail and Winkelrieds; if they suggest vice and meanness, history has to relate the decline and fall of another Byzantium. Confucius rears a nation of cowards, Napoleon I. of warriors and victors. The genius forms the people after his image, and those who wish to study the folk-soul or national character will find it not in the

masses, but in the brains of the leaders. A larger or smaller degree of force, however, is always organically represented in a people. It is true, all its thinking and acting is suggested to it; but if it is a strong people, it will obey it but feebly. The difference is like that between the steam engine of one thousand and that of one horsepower. There is the same construction, the same motive forces, the same shape; but the one removes mountains and the other runs a sewing-machine. And thus one people is mighty in virtue and vice, while another is insignificant in good as well as in evil; the one people places great, the other small powers at the disposal of its men of genius. But that which predetermines the way in which this organic power is to be applied is the suggestion that these exceptional beings exert upon the masses.

"The uniformity in ideas and sentiments prevailing in a people is thus not to be explained by any organic uniformity, but by the suggestion exerted upon all the individuals of a people by the same historical examples, the same living chiefs of the nation, and the same literature.

"Aberrations in taste and manners, moral epidemics, tides of hatred or inspiration, which at certain times sweep whole nations along with them, first become comprehensible by the knowledge of the facts of suggestion."—*From "Paradoxes."* (Max Nordau.)

The foregoing explanations and thoughts on psychology suggestion will throw much light upon phenomena mentioned in connection with "Groups or Masses of Men" and also upon that connected with leaders of men, and coming under the heading "Leadership" in this study.

It shows likewise how important to a civilized nation must be its great men—its thinkers, its patriots, its orators, its great musicians, its artists, its great writers, especially its great poets, who are the crystalizers of the best thought of the nation. As these suggest to the people their ideals and mould the national character, it

would seem no small part of the work of the inquirer into the morale of races and nations and into the characteristics that influence this morale to examine the literature and art of the nation and the history of its celebrated men. These things show the high-water mark of the nation's greatness, as do the various crimes and vicious tendencies of its inferior classes its backwardness in the march of civilization or its state decadence.

5. Fear.

For many years I have been forcibly struck with the limitations that fear and its attributes impose upon man and the inferior animals.

How abject, miserable, and ignoble is this quality, even in the lower animal kingdom! The lion and the eagle on the one side and the deer and the hare on the other—what different emotions do they awaken in us! How much the more then do men who are courageous, brave, and fearless—good fighters, right or wrong—who, because they are not afraid, speak and act the truth as it appears to them, or, if they commit errors and faults, have the bravery to face their consequences and, if need be, their punishments unflinchingly—how much the more do they awaken in us feelings of love, reverence, and respect than those who are cowardly, timid, diffident, and weak-kneed, who lie and resort to all sorts of subterfuges to escape the results of their words and acts! And notwithstanding the other qualities and attainments of the latter, we feel that they must ever be naturally inferior to the former.

Fear is a feeling of inquietude and uneasiness that we experience in the presence of or at the thought of danger or impending pain, which emotion is always accompanied by an instinctive desire, more or less strong, to avoid or escape the threatening evil.

Fear cures nothing, but itself is of the nature of a disease, and its effects are always ill. They are: first, physical; second, mental; third, moral.

The physical effects of fear are as follows: There appears to be an arrest of the circulation of the blood, which causes a temporary paralysis of the nervous functions; thence there ensue trembling in the limbs and voice, a want of ability to breathe freely, causing a catching of the breath, violent beating of the heart and at times suspension of its palpitations, and a derangement of the stomach. Even the sweat-glands are excited, great beads of cold perspiration break out over the face and body, and all the other excretory organs are excited. A chill passes down the spinal cord, and the body has a benumbed feeling, and the legs and arms feel as heavy as stone and render locomotion and speaking, in the case of extreme fear, impossible. As the result of this same temporary paralysis, the skin changes its color; in the Caucasian a livid blue, then into a dead white; in the darker races it becomes ashen or clayey.

The action of fear upon the body and brain of man is as a shock or blow from a hammer; sometimes so great and intense that death ensues.

The popular expressions, "tremble with fear," "dumb with fear," "breathless from fear," "scared to death," etc., show some of its effects upon the body.

When fear seizes the man his mental operations are partly or wholly suspended, and only intuitive, inherited, and habitual movements take place in the body.

After the danger is past, and normal conditions in the frame are re-established and wonted acting, feeling, and thinking restored, it is interesting to hear men analyzing themselves, their feelings and actions which had place during the moments of extreme fright.

Many times a man will say, "That was not I," and feel ashamed of his show of fear; and he will be heard

criticising or praising or condemning himself and speaking of a sub-personality within himself that acted during this time. The cause of this self-criticism, I am inclined to think, is that of the double personality or duality that resides in every man and possibly in some animals. To arrive at the action which takes place within the man when seized by fear, let us style the two persons of which he is the whole the "sub-man" and the "super-man."

The sub-man is the result of his animal instincts, his hereditary and intuitive traits—what, in short, he has carried forward with him from a long evolution from his pre-historic beginnings, both as a lower animal and finally as man.

It appears to me that it is this sub-man that alone is susceptible of fear, and that the super-man, which is cultivable, which thinks, reasons, hopes, and aspires—in short, the spirit—has all the elements of boldness, either already developed or yet in embryo awaiting this development, to render the heart courageous and able to subdue and conquer fear in part or wholly, depending upon the extent of its development.

(This little hypothesis, given for what it is worth only, will account for all the phenomena that I have observed as the result of the emotion of fear.) The super-man must be educated, trained, cultivated, and fortified in order to be able to keep down the fear that lurks and lies dormant in every living man, ready to assert itself and show how weak he is, as soon as an exciting cause great enough manifests itself.

Fear is, then, mostly instinctive and hereditary; it springs from the natural imperfections of body and brain. Its visible effects are the same in man and animals. It shows the physical, mental, and moral limitations and weaknesses of men to each other, and in proportion to its absence denotes their strength. It likewise is a gauge of the physical and instinctive traits of the lower animals.

Man, by his superior super-man or spiritual power, is called and is recognized "king of creation," because he is more able thereby to subdue fear than are all other animals.

Fear results from the lack of knowledge and education. Indeed, the chief object of right education in this world is to conquer fear. When men by contact with each other mutually find out their powers and limitations in all the walks of life, fears of each other's capacity to do harm, either bodily or morally, subside. Until men arrive at this point in their education they can never live a full, rich, virile, and beautiful life.

In its effects, fear is also contagious and infectious—that is to say, it can be communicated by suggestion. Weakness produces fear and fear weakness. Fear feeds upon itself and breeds in certain weak organisms.

The suggestibility of fear explains why some men are often brave alone, many times facing death in duels, and on the back of this conducting themselves as miserable cowards in the ranks of the army. They have undoubtedly in this latter case been suggested by the fearers. The best way to prevent this baneful influence of fear-suggestion by cowardly soldiers (who are such naturally or through want of instruction or training, or through weakness caused by exhaustion, or through demoralization caused by defeat) is to leave them on the day of battle as guards to the rear, or to hold them in the reserve, or to scatter them, giving them place between tried and fearless soldiers, whose courageous spirit may possibly carry them along; for the emotions of courage and bravery are also suggestible, as well as those of fear. Still another effect of fear is, that during its action the judgment and reason of the individual are suspended and the imagination is increased. Every man that is strongly seized by fear exaggerates the difficulties to be over-

come and the size and greatness of the danger which he confronts.

The instinctive idea upon which the sensation of fear is founded is that of an imposing struggle with some mighty object of such an overwhelming superiority that it would be useless to attempt to battle against it, as by so doing the fearer believes his strength is insignificant and that he would but be annihilated utterly. That is to say again, that weakness and impotency are the parents of fear.

The sensation of fear is always accompanied by a desire, more or less strong, to escape the danger or pain. This desire to escape has been strangely confused with the feeling of fear itself; so much so that it has led to a popular notion that fear is a beneficent gift of Nature to man and animals to warn them of the proximity of danger and to enable them to escape; but those who believe so have lost sight of the fact that fear, by its very effects upon brain and body, defeats and prevents the escape for which they claim it is given.

To do this it should fire the intelligence and instincts, but instead they are thrown off their guard and their action suspended; and instead of the limbs, body, heart, and lungs being stimulated to greater action to enable the subject to escape, they are paralyzed temporarily and tie him to the spot where the impending danger is.

No. After close observation and deduction, we must come to the conclusion that fear is not given to the animal kingdom to enable them to escape injury, destruction, and death, but that it is an expression of an ill state, of weakness; and its baneful effects are the punishment for this weakness and are Nature's means of ridding the world of the weak in favor of and to make room for the strong. Nature, by the effects of this weakness or fear, ties the ones so afflicted to the spot by temporary paralysis, and thus gives them an easy prey to the more

worthy strong, without giving the latter the trouble of expending its vital forces in seeking them. It resolves itself into the law of the survival of the fittest, the weak going to the wall.

At first glance this would seem cruel indeed; but when it is remembered that fear is the reverse of the medal of courage, as disease is of health, and as darkness is of light, and that all these things have their special uses in the perpetuation of animal life on the earth, we can see that it is but just and right that this life should be sent along in its strength and beauty, which never exists in the cowardly or weak.

Experience shows that the things that men fear are as unlike and different as are their faces.

To the question, What makes men fear or what do they fear? the unobservant will respond, nine times out of ten, "Death."

A few superstitious ones may fear this —those who have been taught the doctrine of eternal punishment for sins; but it needs no careful observer to see that any and all the passions of the soul can make man smile at death.

Lord Bacon rightly says: "Revenge triumphs over death; love slights it; honor aspireth to it; grief flieth to it"; and, it may be added, pity often seeks it out of mere compassion; while whole nations, as East Indians, the Chinese, Mohammedans, may be so suggested by religion or by a peculiar patriotism which becomes ancestor-worship, as with the Japanese, that they deem it their especial good fortune to be permitted to die—particularly to die fighting in battle.

Experience and observation teach us, beyond a doubt, that what prompts this emotion of fear in most men is a recoil from pain, bodily or mental.

Many men would prefer death to suffering the pain of surgical operations. Thus we find that it is not death, but the pain of dying, that is feared.

In highly sensitive natures this pain, more or less acute, may come from what is merely disagreeable to the sight, sound, feeling, smell, and taste; hence what is ugly or in bad taste or form awakens emotions very akin to fear, if not a latent or constitutional fear itself. We see exemplifications of this in painters, poets, musicians, sculptors, actors, and highly sensitive women.

The objects which arouse the feeling of fear in individuals are as different as are their faces, and often trifling in the extreme.

What makes the flesh of one creep and crawl, his body tremble, or fills him with the agony of horror, will often be handled and caressed by another.

Thus one will be in mortal terror of fire-arms, or dead bodies, or thunder and lightning, or dishonor, or poverty, or the opinion of his equals; while others will not care at all for these things, but will exhibit all the symptoms of the most abject fear at the sight of the most harmless snake, worm, mouse, bug, crab, frog, or at being alone, or at going upon the water, *ad infinitum*.

Strong, brave men, who in battle have fought fearlessly and have fearlessly lain in the trenches surrounded with the dead and dying, often eating their meals and sleeping thus, have been known in their own homes, in time of peace, to shake and tremble at the sight of a dead infant.

We can account for these weaknesses of fearing when their reason tells them there is no cause, and when even the people themselves often confess with laughter to its utter foolishness, only as having their source in an atavism carried back even to a lower type of animal or animals, from which man has taken origin before evolution into his human form.

Different causes that excite similar feelings to those of fear have given rise to many words into whose definition

fear essentially enters, but which are only fear in one of its various forms. For example:

Timidity, which is a distinct fear of criticism, fear of error or failure; a shrinking from publicity and sometimes from danger. The truly timid man is one who knows that he is so, and the timid are cured of this weakness only when they cease to think of it any longer.

When timidity takes the form of fear and shame it becomes *bashfulness*. The lexicographers have invariably defined bashfulness as a fear of and shrinking from public notice without any justifiable or assignable reason. It is here submitted that close investigation will reveal that although the bashful man fears without being in front of actual danger, and is ashamed without having committed any outward fault, that the shame springs from a feeling (generally uninvited) of sexuality which comes over the man and the suspicion of guilt within him lest this feeling be known to his disadvantage, and a fear of showing it by blushing or other action is the consequence.

I am convinced of this by the fact that this emotion of bashfulness takes possession of one only in the presence of nearly his equals in age and generally in the presence of the opposite sex.

The bashful can be elsewhere courageous, capable of rash things, even heroic ones, but here he cannot dare to do the most simple things he desires.

The fear of the bashful has the peculiar organic character of not making his flesh crawl and creep, however intense it may be.

"The attack of bashfulness survives the consciousness of the discomfort felt. This consciousness, joined to an excessive development of impressionability, forms the bashful character. This character takes several forms: that of the bashful and at the same time passionate and cynic, the proudly bashful, the bashful incapable of

acting and unable to live. All these have one common element—not being able to dare.”

Another form of fear is *anxiety*; this is fear of unknown danger, which takes the form of a morbid condition of restlessness and mental agitation, accompanied by a distressful feeling of tightness and oppression in the region of the heart.

Closely related to this emotion is that of *foreboding*, which is an intensified anxiety, taking the form of brooding over impending evil, real or imaginary.

Further intensified, this same emotion amounts to *dread*; it is then coupled with anticipation and a shrinking from an event of danger nearer and more certain.

The feeling of *horror* is the agony of extreme fear, caused by what is hideous, terrible, or repulsive, and takes its name from the shivering or shuddering which is always coupled with it.

The emotion of remote fear accompanied by the pleasurable emotion of reverence is known as *awe*, which is “dread mingled with veneration; reverential fear.”

Sublimity has all the elements of fear save that of impending doom or hurt for the individual who feels it.

Anxiety is accompanied by hope, and may be a spur to doing, while foreboding, dread, terror, and horror incapacitate for all helpful thought or endeavor, because of the extreme nervous exhaustion they impose upon the body.

Sudden, unreasonable, overpowering terror or fear suggesting itself to and being suggested by crowds is called a *panic*, said to come from the name of Pan, the Greek god of the woods and fields and of shepherds. Pan was also credited with the ability of inspiring terrors. Take notice that “panic” means a sudden fear which seizes men in masses or crowds, and impels all to save themselves if possible. Now, the Greek word for “all” is *pan*,

and I venture this as a more plausible derivation of the word "panic."

In speaking of the ancients, it may not be out of place to state that Fear was an allegoric divinity both with the Greeks and Romans, both of whom erected to it in various places altars, statues, and temples. Alexander the Great offered to it sacrifices before he went to battle; and Tullus Hostilius erected a temple at Rome to Fear and consecrated priests to it.

In the museum at Turin there are two Roman medals, one of which bears the impression of a terrified woman, the other the head of a man with hair on end and frightened, staring eyes. These medals were struck by the consuls of the family of the Hostilii in remembrance of the vows made to propitiate Fear, which threatened to invade the ranks of the Roman soldiers, who thereupon were led to victory. It was known to the ancients, as to us, that fear attacks and nullifies every effort of the will in such a manner that it has been esteemed a deed of heroism to combat and subdue it utterly.

Fear, being the result of weakness and sustained always by negations, can be corrected only by recognized strength, combined with affirmations. Man is so constituted that what he does not understand and the unknown, as being things of probable hostility and always mysterious, or something threatening and beyond his powers to cope with, cause him fear; while what is clear and rational inspires him with a sense of familiarity and confidence. The way to cure all kinds of fear, therefore, is with getting a full and lucid understanding of things and by training the super-man, thus increasing the strength of the whole man. Strong body, strong brain, and strong will know not such fear as makes man cowardly and craven.

Just as fear may result from bad direction of education, so it may be educated away by keeping the mind fixed

upon those things that can strengthen the body and the character. Descartes states that "in order to train one's self to endure hardness and to cast away fear, it does not suffice to have a will to do so, but it is necessary to apply one's self to considering the reasons, the objects, or examples which lead to the fear, or persuade one's self that the danger is not great; that there is always more security in defense than in flight; that a man will have in addition the glory and joy of having conquered in the place of the regret and shame of having fled."—"*Les Passions de l'Ame.*"

But the education in this respect must be persistently given to those whose fixed purpose is to overcome fear; and it must be remembered that examples of courageous action are more potent than mere words. The paramount object of education should be to banish fear and to increase the strength of man, and to foster in him everything which conduces to a full life.

Consciousness of strength makes us stronger. Courage must be put into a nation's blood by all the means possible that tend to improve and develop to advantage the inborn qualities of the race. Courage-suggestion on the part of those who have emancipated themselves from the fetters of fear must be infused into the heart of the nation's young, if the virility and moralization necessary for a truly great people is to be realized.

Hear the words from the pen of Angelo Mosso upon this subject:

"The future and the power of a nation do not lie solely in its commerce, its science, or its army, but in the hearts of its citizens, the wombs of its mothers, the courage or cowardice of its sons. Let us remember that fear is a disease to be cured. The brave man may fail sometimes, but the coward fails always."

Let us remember, then, that by habituating the will to dominate the emotion of fear, stifling its feelings by

usage and by contact with those who are brave, wise, and strong, we may cure our every fear; and that by this act of superior energy and superior will-power on the part of the fearful, if he succeed in conquering this weakness, he has rendered himself a superior man, and thereby prepared himself for leadership of his fellows.

6. Leadership.

The influence of leadership in the case of masses of men, whether they be military masses or not, has never been adequately estimated. The leader or chief is the very embodiment of the soul of the group. To seek a leader, to desire to be led, is a natural instinct, both of man and the inferior animals.

Leaders serve as a battery to furnish the electric force which is transmitted by mental contagion from man to man of the mass or group until the whole is moralized and enthused with the idea to be conveyed, or is excited and impelled to action. The leader must possess a knowledge of men, the power of attracting them, understand the thing he leads them in, have the power of teaching them by *simple images, without reasoning, but by repetition and plain command*. There need be no display of kindness if the cause be popular; rather the reverse, as any display of sympathy is interpreted as weakness by the mass, and more especially if the individuals thereof are ignorant. They wish to be commanded, and they will obey.

Faith in himself, faith in his cause, faith in the ones led, are prime requisites in a leader.

Faith! Faith! Faith! This quality enthusiastically urged will accomplish miracles.

Leaders work upon their groups by example, by exhortation, by appeals to the highest and best in them, by encouragement, by reproof, by praise. Let the natural leader of men call upon them for anything that is in their

power to do or give; it will be given, it will be done—provided he lets them know he expects it of them.

Of leaders that are made, those having culture, education, celebrated or noble family, social position, and physical fitness are most successful. Those who have been most successful are the best leaders in the minds of the mass. The adage that "Nothing succeeds like success" is verified by their reverence for such leaders.

Leaders in all the ages of the world, in spite of their dictatorialness and tyrannical treatment of those led, have been the idols of the latter.

They have been able to feel the pulse of the led, and to tell when and in what way to bring out results wanted in spite of almost insurmountable difficulties.

Petty or small leaders cannot afford to show as much friendliness and familiarity as the great ones whose power is well established and feared, but by firmness and dignity of demeanor and unvarying courtesy must preserve a gulf or division between themselves and those under them. A case in point is here taken from "Contemporary Memoirs of French History":

"When Napoleon first assumed command of the Army of Italy, he found himself, because of his youth and obscurity, among generals hostile to him.

"Taine states: 'The generals of division, amongst others Augereau, a sort of swashbuckler, uncouth and heroic, proud of his height and his bravery, arrived at the staff-quarters very badly disposed towards the little upstart (Napoleon) dispatched to them from Paris. On the strength of the description of him that has been given them, Augereau is inclined to be insolent and insubordinate; a favorite of Barras, a general who owes his rank to the events of Vendemiaire, who has won his grade by street-fighting, who is looked upon as bearish, because he is always thinking in solitude, of poor aspect and with the reputation of a mathematician and a dreamer. They

are introduced, and Bonaparte keeps them waiting. At last he appears, girt with sword; he puts on his hat, explains the measures he has taken, gives his orders, and dismisses them. Augereau has remained silent; it is only when he is outside that he regains his self-possession and is able to deliver himself of his customary oaths. He admits with Masséna that "this little devil of a general" has inspired him with awe; he cannot understand the ascendancy by which from the very first he has felt himself overwhelmed.' "

Another case showing the personal power that the born leader of men may expect is that of the Revolutionary French General Vandamme. Speaking of Napoleon, he said: "That devil of a man exercises a fascination on me that I cannot explain even to myself, and in such a degree that, though I fear neither God nor the Devil, when I am in his presence I am ready to tremble like a child, and he could make me go through the eye of a needle to throw myself into the fire." These examples are also cited by Le Bon in "The Crowd," and he describes Vandamme as heroic, bold, and brutal, even surpassing Augereau in these respects.

"All the world's masters, all the founders of religions or empires, the apostles of all beliefs, eminent statesmen, and, in a more limited sphere, the mere chiefs of small groups of men, have always been unconscious psychologists, possessed of an instinctive and often very sure knowledge of this character of crowds, and it is their accurate knowledge of this character that has enabled them to so easily establish their mastery. Napoleon had a marvelous insight into the psychology of the masses of the country over which he reigned; but he at times completely misunderstood the psychology of crowds belonging to other races. His most subtle advisers, moreover, did not understand this psychology any better. Talleyrand wrote him that Spain would receive his soldiers as

liberators; it received them as beasts of prey. A psychologist acquainted with the hereditary instincts of the Spanish race would have easily foreseen this reception."

—*Le Bon*.

The Russian campaign also was the result of his misunderstanding.

While position and legally constituted authority vested in a chief of a crowd counts for much, and in ordinary routine duty he will be sustained and regarded as the leader, yet in crises, if he is known to be grossly incapable of leadership, a new leader, openly acknowledged or tacitly taken as such by other members of the mass, will invariably come to the front or the organization will become wholly demoralized.

Knowledge, both theoretical and practical, power of command, personal magnetism, energy, and enthusiasm will largely determine who the natural leader of such a group will be. And if he has large sympathy for those led, he is generally mounted "upon a pedestal as a hero" in their hearts, lovingly nicknamed, and blindly followed by those who have chosen him and all that they may suggestion with their reverence.

Cruel men, believed generally to be cowardly, are often chosen as leaders on account of their fury, which renders them daring in attack.

But care of choice should be bestowed upon all men chosen as leaders or chiefs of masses of men, because the demoralization of defeat or the delirium of victory depends in no small degree upon these persons. Someone (Chabrias, I believe) has said: "Better is an army of stags commanded by a lion than an army of lions commanded by a stag."

Victory depends not so much upon numbers as upon the courage of the soldier, and proper leading in battle has much to do with this courage, which is suggestioned by the brave word and braver deed of the leader.

Each people has its own ideas of the kind of leaders it loves best. The same methods of leading do not fit all nations and races alike, only so far as all desiring in common absolute confidence, capacity, and courage on the part of the leader. The same tricks for suggesting the mass will not work in all nations alike. For example, the substance of the addresses made by leaders in different nations will be nearly the same, but the way of putting it must essentially differ with French, German, Russian, English, and American crowds, if their hearts are to be reached. Compare the harangues of Napoleon, the idol of the French, with the epigrammatic sentences of American, English, and Japanese leaders, and it will be plainly seen that the masses of the latter would not have been inspirited by the former, nor *vice versa*.

The genius of the nations is different, and each in its own particular way is to be reached by its leaders, whether in war or peace.

7. Newness; Surprise; The Untried.

The demoralizing fear coming from surprise or the new and untried, which at times amounts to absolute terror, even utter defeat and panic rout, is a matter which has ever to be guarded against by military leaders. The more intelligent the groups subjected to the surprise the more quickly will equilibrium and steadiness be re-established, provided they are skilfully led and not totally disheartened.

Young and raw levies of recruits should be taken into their first fight under the most favorable circumstances, and everything should be resorted to that can serve to divert their attention from themselves and the losses on their side; and they should be inspirited by encouragement, praise, examples of coolness and deliberateness on the part of the older soldiers and their chiefs. While the best and most successful issues must always be kept be-

fore the soldiers as matters of course resulting from their valor, still the chance of success on the enemy's part and of defeat on our own must be prepared for, and is earnestly to be held in mind by leaders when working with new and inexperienced soldiers.

The leaders must always know what to do, and have presence of mind enough to direct those led, and they cannot defer thinking of the thing to be done until the critical moment.

In case of demoralization from flight or losses when everything seems hopeless, a happy expression, or image, or action on the part of any cool and collected man may save the day. The colors have often been carried to the front and planted upon the enemy's ramparts as a means of getting men to advance. Equilibrium was restored when the German sergeant in a battle of the Franco-Prussian War told the men of his organization to lower their sights, when all around were too scared to know whether or not they had sights upon their rifles. Men have been calmed by a chief in a critical moment asking some one for a match to light his pipe, or by a witty or ordinary remark displaying indifference to the proximity of the enemy.

Barbarous, half-civilized nations are more than others affected by the new in the shape of military weapons, mechanical devices and appliances, or by explosives and apparatus of a kind they are unacquainted with. The little heliograph for signaling with flashes of sunlight has gained battles over such peoples; how much more, then, may they be effected with the military balloon, the air-ship, the electric search-light, and other electric appliances in the wars of the future.

The psychologic effects of the new and untried mentioned here as affecting military morale, it will be readily seen, affect the morale of people in general, individuals singly or in crowds, and also whole races.

Forced contact with the innovations of modern civilization is too strong for most of the Indian tribes, who have gradually recoiled before it and finally gone to the wall altogether. Again, there are certain other people whom no innovation seems to demoralize; they seem to adapt themselves right easily and rapidly to every new thing and situation.

8. Patriotism.

The love of home, friends, and country and pride in the institutions and customs of the fatherland have always served as incentives to bravery and heroic defense of these cherished things in event of war against them.

Civil wars, however bravely fought, must serve to break the solidarity which should exist between the people of every well-governed country; but external wars serve to bind the individuals together and draw them from their more selfish labors to those for the general good for which the country stands.

It is thus that is naturally suggested from one to the other the love of country or patriotism, which means their affection for the ideals, institutions, liberties, and privileges they enjoy in the land as well as an acknowledgment of the obligations imposed for such benefits.

Thus it will be readily perceived how patriotism may and must increase the morale of all the citizens for the better and bring out the best fighting efforts in the combatants.

In order that patriotism may be a real and not an imaginary and incoherent thing in the minds of the citizens of a country, it is necessary that the words "institution," "liberty," "State," and "justice" be accurately understood by them, and that the benefits accruing from these things may, in their turn, really and sensibly be enjoyed by all the people without regard to class.

The citizen must be made to know and feel the coun-

try, not as an ideal conception, but as a concrete, tangible thing, idealized if he pleases, but above all as the "useful place whence he derives wealth, fruits, harvests, a home; an agreeable abode where he tastes the joys of well-being and the tenderness of love," and associates with those who speak the same language as himself, whose thoughts he understands, and who understand his own. He must also be taught that such inestimable blessings impose obligations of right and manly living and of working or fighting, and, if need be, of the sacrifice even of his goods and life for the perpetuation of his country's institutions, liberties, and honor.

Too often, I fear, these are but empty words to some; words upon which hang none but hazy ideas. Too often, perhaps, the excitation of political campaigns, the booming of cannon, and the speechifying upon Independence Day and other national *fêtes*, the marching of soldiery, the waving of banners, and the stirring strains of martial music give rise to a feeling of exaltation which is mistaken by many for the deeper, truer, more enjoyable although milder one of patriotism.

Happy the country that, like our own United States, has sons who delight to rally to their country's call in case of need, throwing every personal interest to the winds of Fortune; and if they return from the war maimed and disabled for life, do so without regret, counting it their greatest glory and honor, and being cared for and held by the nation at large as patriots and heroes.

The effect that locality has upon patriotism, and consequently upon morale, is strongly remarked by "Chinese" Gordon, perhaps one of the most brilliant, best, and intelligent soldiers that England ever had—and, too, one of the most cruelly wronged. During the Crimean War the repeated reverses of the English are attributed by him to the fact that the soldiery was recruited from the Lon-

doners and not from the country-bred boys, from the costers and not from the cotters. Says he:

"Our men went forward well, losing apparently few, put the ladders in the ditch, and mounted on the salient of the redan, but, though they stayed there five minutes or more, they did not advance, and tremendous reserves coming up drove them out. They returned well and without disorder, losing in all 150 officers and 2,400 men killed and wounded. We should have carried everything before us if the men had only advanced."

Colonel Sir William F. Butler asks the significant question:

"Has it ever occurred to the nation to ask itself why the men did not advance? The following extract may give the reason: 'It is said that as the first rush was made upon the salient of the redan three old soldiers of the Forty-first Regiment entered with Colonel Windham. The three men were named Hartnady, Kennedy, and Pat Mahoney; the last, a gigantic grenadier, was shot dead as he entered, crying, "Come on, boys! Come on, boys!"' There was more in the dying words of this Celtic grenadier than the mere outburst of his heroic heart. The garret-bred boys would not go on. It is in moments such as this that the cabin on the hillside, the shieling in the Highland glen become towers of strength to the nation that possesses them; it is in moments such as this that between the peasant-born soldier and the man who first saw the light in a crowded court, between the cotter and the coster, there comes that gulf which measures the distances between victory and defeat."

Perhaps this fact of the superior morale of the country-bred boys over the "garret-bred" ones was due to the superior mothers, better rearing in the family, and also better nourishment they received upon the farm. Hence it resolves itself into one of strength on the one side and weakness on the other, due to a variety of causes.

These English officers seem to attribute it to the fact that the Londoners had no homes to love and defend and thus to inspire them with patriotic desire to advance and do their duty.

With the eyes upon them of friends—their mothers, sisters, wives—and, above all, comrades from the same district, undoubtedly men do better in battle. Hence it is that in many countries regiments are recruited and their losses replaced from the same section of the country or the same classes or races of people.

At all events, one should never repose the defense of his native land and all that it represents upon soldiers who have neither interest in nor love for it.

9. Religion and Superstition.

More even than the wars of caste, class, and color have the religious wars of past ages and those of our own times been the most bloody, cruel, and full of horrors. It can be safely said that those of the future will be equally so, because the sentiment of religion is perhaps the strongest in mankind. By this expression, "religious sentiment," is not meant simply belief in and worship of a divinity, "but the putting of all the resources of one's mind, the complete submission of one's will, and the whole-souled ardor of fanaticism at the service of a cause or an individual who becomes the goal and guide of his thoughts and actions." The necessary accompaniments of the religious sentiment are the fury of fanaticism and the fierceness of intolerance, and when these inspire the fight men readily lay down their lives and sacrifice all they hold for the one or the thing they worship. This worship, in some form or other, is natural and ever recurrent.

Le Bon says in his work, "The Mind of the Crowd": "The crowd demands a god before everything else. Napoleon was such a god for fifteen years, and a divinity

never had more fervent worshipers or sent men to their graves with more ease. The Christian and pagan gods never exercised a more absolute empire over minds that had fallen under their sway." The effect of religious fervor upon the morale must be taken into account, as it increases the combatants' power by double. The ideas that led to the wars and fights of the French Revolution assumed the religious shape while purporting to do away with religion.

Likewise this form was taken by the beliefs that led to and that filled the minds of the actors in the war for the American Union. Nor did Washington, the commander-in-chief, disdain the having of prayers in the Army asking the aid of Divine Providence in the cause of freedom, for which they were fighting.

The Boers in South Africa are not the only nation that history records as going to war with the Bible in hand. Comparing the morale of the opposing forces, it is to be found on the side combining religious ardor with military determination.

The Moors and Mohammedan Turks and Moros unite these two qualities and fling away with joy in battle their lives, believing that they will enter into a better life filled with sensual bliss and happiness. Whatever else may be said, we know of no soldiers of superior morale in the fight than those of these races.

The Russians went into their war with Japan with their sacred images from their churches and with the blessings of their highest priests, and fired with a firm belief that God was on their side. On their side, the ancestor-worshiping Japanese opened the campaign with the cry, "We must die for the Emperor!" of whom each individual Japanese deems himself a part and who with himself is but a link in a long chain of illustrious ancestors, whom he dare not dishonor by cowardice. The

disgrace of defeat was feared more by them than any possible enemy.

The ancients were not indifferent to the necessity of having the aid of the gods in battle, whom they supplicated and propitiated with costly offerings and sacrifices. In their superstitions they were not unmindful of the omens, good and evil.

They believed, likewise, that those who in battle feared the gods most feared men least.

The inspiration and force that the fanaticism of religion and superstition give to savage and barbarous races contribute not a little to their fierceness and often invincibility in battle. This fact is well illustrated by events of war taken from the history of the black republic of Haiti.

The native African leaders, from among the slaves themselves, led them to battle against their former masters, the French. Some of the best seasoned of Napoleon's soldiers, admirably led too, were launched against these insurgent slaves.

The Negro leaders did not hesitate to avail themselves of the power of their native African religion, the Voudoux, to inspirit the slaves in arms. Led at first by an ignorant but liberty-loving Negro named Jean François and his second in command, Biassou, who was a *papaloi* or Voudoux priest, fiery, rash, wrathful, and vindictive, these slaves were encouraged to carry on their religious rites, and when under its wildest excitement they were dashed against their oppressive masters, believing that if they met they death in Haiti, they would be animated again free in their beloved Africa.

Ferocity on both the side of whites and blacks showed itself, and but little mercy was displayed by either side. History records that even Toussaint Louverture himself, good Catholic, great, humane, capable, and intelligent as he was, could not ignore the important morale that the native religion gave to his slave comrades.

Closely allied to religion is a peculiar belief expressed or understood by almost every soldier—a belief which dominates the majority of them and which is called “fatalism.” It is the belief that each man is fated to die at one certain time and in one certain way and that nothing can change this decree of Destiny. With him any danger may be encountered; fire, sword, disease, and all manner of means of destruction may encompass him without avail; if it is not “his time,” such a man believes he will come out unharmed. This belief, with physical courage, allows such a man to even take pleasure in adventurous projects and hazardous undertakings, because it gives a morale of high order.

This belief has led to such good results and sustained so many soldiers in the hour of battle and trial that it is well to always encourage it and inspirit the timid soldier and raw levies with it. In his own mind, Napoleon lived under the star of “Destiny.” The wise Shakespeare said: “There is a divinity that shapes our ends, rough hew them how we may.” And the world’s best exemplar, Jesus Christ, taught that “not a sparrow falleth” without the knowledge or will of Divine Providence or this same Destiny.

Indeed, most men of the earth are fatalists in some form or other. The belief in the doctrine of fatalism does much to destroy the timidity of individuals in time of any danger, and thus to moralize the mass.

10. Hatred.

The Indian wars of America, the Civil War in the United States, and wars of Mohammedan with Christian nations will all prove how hatred, both national and racial, caste and religious, increase the fury and ferocity of the combatants, and hence directly their fighting

morale. Wars of hate are surpassed in pitilessness only by wars purely religious.

Good haters make always good fighters. To fire and move the hatred of men to action against their foes, to recite old wrongs, grievances, and national dishonors that must be avenged, to inspire contempt for the abilities of the enemy, have from the earliest times been part of the stock in trade of the chiefs and leaders of all races.

When upon the issues of the fight depend life and death, especially when no prisoners are to be taken and no quarter given on either side, the fighting amounts to desperation and the thought of self-preservation amounts to fury and animal ferocity.

This mental state, in which all sentiments of humanity are laid aside, cannot be called strictly moral, nor does such war become civilized nations. But human nature in no race can declare itself wholly guiltless in this regard as long as they engage in wars of extermination of their fellow-men, even though they be but savages.

Some cynic has said that the soul of every man is composed of a lion, an ass, a hog, a tiger, and a night-ingale: the lion signifying everything in his nature that is courageous and heroic; the ass, patience and stupidity; the hog, selfishness; the tiger, ferocity; and the night-ingale, everything that is of the higher nature, that loves, aspires, that soars and sings.

But it appears that there come crises in the history of every nation when, unfortunately, for a time the tiger is uppermost in many of its individuals. Let us guard well the veneering of our civilization by stifling our prejudices, animosities, and hatreds against our own and other countrymen; that when we fight it may be with a decency and self-control that will respect non-combatants, even though of barbarous or savage races, and that no man may ask us in vain for mercy.

Rumors of cruel atrocities committed by civilized con-

querors upon the natives of Africa and the Orient come now and again, even in these latter days, to us. Heaven help them to guard the veneering of their civilization!

The force of hatred, even at best, is power running wild. The reaction of it will invariably be upon the hater and not upon the hated.

CHAPTER III.

MILITARY CAUSES WHICH AFFECT MORALE.

1. Training.

Men are so constituted that they take delight in doing those things wherein they display skill and special efficiency. Both muscles and brain—in fact, the soul even of the man—lend themselves easily to repeating the habitual movements of the body.

Besides the bodily and mental training that come from being able to do well at least some one important or useful thing, there come with the consciousness of this ability a self-respect, laudable pride, and strength of character which tend to moralize the whole man.

So in the profession of arms, knowledge and training count for much in inspiring both officer and soldier with confidence in his own strength and superiority over the enemy, or at least give him sufficient morale to favorably cope with him. Thus to have in the nation a large part of its citizens able to shoot and hit the mark goes far toward raising the fighting morale of the nation and to inspire at least its neighbors with the necessity of caution for maintaining peace. Well-organized and well-drilled reserves and militia who have been exercised in the rudimentary battle tactics and taught to march and obey a leader increase beyond comparison the fighting morale of the nation over that of its neighbors who are too short-

sighted or niggardly to give the time and money for this training.

And no amount of patriotism and jingoism can make up for this lack of preparation.

The encouragement given by the general government in our own country to riflemen's associations of all kinds and to military training in the colleges and National Guard, the desire to effect a co-operation on the part of the Army with the latter body, the efforts to popularize the Army and Navy, and to maintain among the officers of these services a higher standard of professional efficiency and morale, all go to prove the estimation in which is held training as an aid to the proper moralization of our people. The training in obedience and discipline so necessary and so indispensable in armies must be carefully looked to and is a very long process.

The United States, maintaining as a policy the number of its regular troops at a minimum, must depend in the main in event of war upon the militia or volunteer forces, which must be hurriedly trained and mobilized. The discipline and obedience necessary to make good and well-moralized troops in such a nation must come largely from the outside—from the home, the school and college. No parent or instructor who considers himself patriotic will neglect these with the children and youth committed to his charge. It is to be feared that the lack of parental control and the reverence for instructors and authority on the part of the young are on the wane in some parts of the land. But indiscipline and insolent arrogance cannot be permitted to go uncorrected anywhere and their ill effects not militate against the national life.

2. Esprit de Corps.

Closely connected—in fact, the heart of all morale—is *esprit de corps*. Its general bearing upon morale was dis-

cussed in this study under "The Mind of the Mass." Therefore it is not necessary to make more than a passing remark as to the importance of *esprit de corps* as contributing to increase the military morale of troops.

There are in all armies and have been in all wars certain corps, regiments, or other organizations that have been considered especially brave or lucky, or have been noted for their fitness for certain enterprises. In many cases they are considered invincible, and to fight along beside them is considered a special honor by other bodies of men. The traditions of these famous organizations, their valor, and reputation as being redoubtable, attract to them admiring and exceptional men, who desire to be like the soldiers with whom these excellent qualities are in the ascendancy. It follows as a natural result that the *personnel* of these corps is of a higher order than in other organizations. The deeds and prowess of the individuals and of the organization as a whole are a source of pride and inspiration to all its officers and men and to their friends. This inspiration fires to greater deeds and creates a solicitude to maintain the old reputation. Thus is formed in the soul or spirit of the body its effective morale or *esprit de corps*. This is a thing to be reckoned with, both as to its beneficent effects upon other bodies with which these corps co-operate and as to the maleficent results upon the forces of the enemy that he has famous troops to fight against. If a leader has full confidence in himself and his own men, it may be well to spur their emulation and fire their enthusiasm by telling them of the worth and reputation of the opposing corps, thus allowing them to understand what will be expected of them and the glory accruing to them if they vanquish this *corps d'honneur*. As many victories to their standards as possible, a clean record both for officers and men, a reputation for dash and *élan*, excellency in all military work and in manly exercises, are things that every good chief

will labor for in his organization as being directly conducive to its morale or *esprit de corps*. It should be remembered, however, that military *esprit* does not depend solely upon love of the trade of war—that is to say, upon the honor and glory, vigorous enforcement of discipline and the regulations, excellence in drills, and invincibility in fight, but in a very large degree upon the comradeship, the feeling of fraternity, and solidarity that exists among its members. *Esprit de corps* exists in an organization where the successes or reverses, the joys or sorrows, the reputation or disgrace of one, be it the rawest recruit of the body, are felt by all the others as pertaining to the uniform and honor of the corps. When this kind of solidarity exists and the members all feel it, the discipline is easy, the drills and the most difficult and painful duties are undertaken with an indescribable eagerness by the men and officers.

Unfortunately for the United States Army, the ancient *esprit de corps* of regiments has to a large extent suffered through an exigency of justice in the shape of lineal promotion. Where once an officer passed through all of his grades to colonel in the same regiment, he now generally passes six or seven years and passes upon promotion to another regiment of his branch of the service. Naturally, many of the elements of a perfect *esprit de corps* would be wanting on his part. But be it said to his honor that there is a gain on the other hand by a broadening of the officer's professional horizon. Where formerly he looked no further than his regiment, he now looks at his branch of the service or at the good of the Army as a whole, and desires the efficiency of all.

3. Music and War-Cries.

*"Tyrtaeusque mares animos in martia bella versibus
exacuit. * * * *"*

Thus does Horace in his "Poetic Art" tell how the deformed and ungainly Tyrtaeus with his hymns of war drew Sparta to the combat and triumph. With other national odes he taught a victorious people the riches and blessings of a glorious and fruitful peace.

When such men as these, filled with the love of their fatherland, its ideals, and a desire for its glory and honor, communicate them in simple and noble music and verse to the people, they prove of inestimable benefit to their country.

For, as stated before, music is simply a form of psychology suggestion, and because of its rhythm, harmony, and melody is more often and generally repeated than any other form of suggestion; especially song, which by its union of sentiment and melody engrafts itself in the popular heart and endears itself to the nation by the force and insistency of this repetition. All the joys, griefs, aspirations, and disappointments of the individual or of the race may be set forth by the tones of music. Examples are found in the musical works of Beethoven and the patriotic strains of the musicians among the Polish people and of many other countries.

And, fortunately for us, our own people are now recognizing the culture and ennobling influence of music; our poets and musicians are taking on more of the American sentiment and feeling, and as soon as they begin to work together we may expect a harvest as rich and noble as our future seems with respect to riches and power.

Gladness and gloom, joy and sorrow, tenderness and protest, anger and rage, spirited action and passive resignation, the fire of patriotism and the mystery and ecstasy of religion and love—all the greatness and mightiness of

the immortal human soul—can be awakened by the power of music. Although it was neglected for a time in America in this important sense, no man of intelligence will nowadays claim, as formerly was done, that music has no mission except for tickling the feet and feelings of frivolous and over-sentimental men, weak women, school-girls, and children. Indeed, there is no occasion in human affairs considered too solemn or too dignified for its strain as represented by the orchestra of the human voice.

More than the strongest words (which themselves take on the tone and rhythm of music when they become impassioned and filled with the breath of the spirit), more than the beautiful, sublime, or noble in any other art, does music appeal to the emotions and best in the heart of mankind.

Who upon hearing the noble strains of the grand march from "Tannhäuser" does not feel the spirit of chivalry itself descend upon him?

In hearing "The Marseillaise Hymn," with its rousing and patriotic words wedded to martial, heroic, and at times terrible music, who among the most peace-loving of men does not feel stir within him warlike emotions and, if need be, the resignation of self-sacrifice for home and country?

The oldest recorded song of war we have is the song of Deborah from Jewish history, and dates from 1280 B. C.; but from the very earliest times, in all nations and among all conditions of people, the war-song or war-chant and the battle-cry have served to rouse the people and inspire and rally the warriors and soldiers. Man finds the need of its inspiration deep down in his primitive nature and does not divest himself of it even when he has attained to the highest enlightenment.

The kind of music simply keeps pace with development, taking on a different form and higher order of construction, depending upon the degree of culture reached.

Thus there is a vast difference between the old French war-chant and "The Marseillaise"; between the crude music of the fife and drum with "Yankee Doodle" and "Dixie" and "The Star-spangled Banner." To show the length of time that it takes for an idea to incorporate itself in the national life and feeling, it is merely needful to observe that the latter tune, with its glorious words, had been sung by three or four generations of Americans before it was able to engraft its sentiments in the national character. The American people seemed to find themselves ready for this song only at the advent of the Spanish-American War, when, with sectional differences thrown aside, under the flag as a united people, they went to war; at the war's close they came back with hearts instinct with this rousing flag-song. But it is ventured as a prophecy that, in spite of the tender memories surrounding the patriotic songs of the United States (and they are many), the national hymn has not yet been written. Who has not longed for a poet who, feeling the vigor and grandeur of the American national life as can Edwin Markham, would write us simple, noble, thoroughly American, and worthy words for the melody of "Glory, Glory, Hallelujah," or "John Brown's Body"? The music of this melody is within easy compass of the voice, is virile and effective always, and has the additional advantage of being known throughout the country.

The musical instruments most suitable for war purposes are brass ones, such as horns and trumpets, with the never-to-be-neglected drum. The fife, although weak, possessing the shrillness of tone which horns have, has long been used for war music too.

Returning to the drums, both big and small, no one can estimate the suggestive and inspiring value of them. As long as nations employ martial music the drums must remain, if the moral effects of the music are to be realized. This same effect of the drum has been noticed in the re-

ligious dances of the ancients and to-day in those of uncivilized tribes all over the world.

A singular coincidence is found between the psychologic effect of the drum and the meaning of the word in the African. In the language of the tribes the word for "drum" is *houn*, which also signifies "spirit" or "breath." Notice also the onomatope *houn* is the closest representation of the drum's sound that we have in any language.

From all the investigations I have been able to make upon the drum and its wonderful effect upon the emotions of people, I believe that its insistent beat has a hypnotic effect upon the brain, and that emotions of patriotism and religious fervor, once awakened, are forced upon the brain by the recurring waves of air or ether that surround the body, which wave is caused by the drum-beat.

I have seen in more than one religious dance in savage countries men and women who were mere onlookers thus affected take on the form of trance, epilepsy, and of persons possessed; the same to-day may be observed from the effects of the hand-clapping and drumming or patting the floor with the feet in the spiritual meetings of the Negroes in some of the Southern States of America.

Depending upon temperament, custom, and development, we find that nations differ as to the kind of instruments and music that they use for different purposes. Even in America, perhaps of all the civilized countries the one where music is considered the least as a serious thing, the diverse classes of soldiers are inspired by different kinds of war and battle music. With the majority of the white troops the march music of a military band playing decidedly rhythmic strains of the Sousa order suffices. Among the Negro troops, with their more emotional and music-loving natures, the war-song with a swinging marching rhythm will accomplish best the work of heroic inspiration.

Soldiers should be encouraged to sing if they love song,

as it relieves much of the strain and worry of war. Hear what Tolstoy says of song:

"But what is singing? It may be compared to wine or tobacco. It often excites to cruel and wicked deeds. In war song is considered essential: special music is written for soldiers, in order to excite and hypnotize them, just as liquor is served to them for the same purpose.

"There is no denying the power of song; but there is a difference between wine and song: the former makes people brave and bold, the latter only reconciles them to their fate and induces resignation."

The latter assertion may be true of song, but assuredly is not so of instrumental music, which has the power to arouse and lash men into fury.

War-cries and cheers are likewise sources of inspiration in the charge and final dash. The story of the Negro's battle-cry of "Freedom!" will never die. No Union soldier of the Civil War who heard the blood-curdling "rebel yell" of the Confederate soldier will ever forget its effect upon himself. (It is a peculiar coincidence that the Negro soldiers adopted this same "rebel yell" a generation later in their charge at San Juan Hill in the Spanish-American War.)

When names even are *apropos* and at the same time alliterative, they serve to attract and inspire. Examples are found in all history. For instance: "King's Own," "Green Mountain Boys," "Black Phalanx," "Scots Grays," "Old Guard," and "Rough Riders." Happy expressions characteristic of corps, especially if they embody some moral or other commendable characteristic, are always to be encouraged by leaders, as they increase both morale and *esprit de corps*.

4. Flags and Banners.

The Egyptians were the first to make use of ensigns as rallying-points and to guide their troops in battle. The first ensigns were the figures of animals, the heads of bulls, wild boars, doves, eagles, lions, with various mottoes. These have come down to the present, surmounting the staff of the flags and banners of the different nations, and the images even of these animals with various devices often adorn the flags themselves.

The standards of the Romans were held in the utmost reverence, and whole armies took the oath in front of the *augur* to protect the flag from dishonor and disgrace. In such esteem were their banners held that for a chief to embrace his eagle was sufficient to put himself under the protecting fury of the soldiers who had sworn by that banner.

The soldiers who lost their colors were often put to death, those who profaned them were punished with great severity, and in times of extreme danger the flag was often hurled into the ranks of the enemy to lash the soldiers to whom it belonged into fury against the enemy for its repossession.

Even Christian nations to-day often have the standards of their troops blessed by the clergy, and amid the most impressive ceremony and surroundings have the corps to which they are to be consigned swear to defend the thing they symbolize—the country and its honor and glory.

Rightly, in the United States from year to year the national flag is being more and more held up to the respect and veneration of the people and especially of the youth. In certain quarters there come from a few native-born citizens, rankling under injustice and oppression, disgraceful remarks about the flag, which with them rep-

resents a country powerless or indifferent to the interests of a class of its citizens to which they belong.

Their despair is pathetic and to be pitied; but it should be remembered by them that no child denies his mother because she is powerless to protect him, but he works and waits patiently, making himself strong the while, not to destroy his mother, but to rid himself and her of what has proved hurtful to him and indirectly hurtful to her.

A famous toast throughout the Army and Navy is: "Our country! may she ever be right; but, right or wrong, our country!"

Such love and such devotion to the flag as this sentiment expresses cannot fail to raise up friends for the oppressed, if they persist in showing it by word and act. Their enemies even, if they have one drop of the patriotism and fair-play that has always characterized Americans throughout the Republic, will cease to torment and oppress.

No class of citizens in this country can, with any good to themselves or their native land, speak disparagingly of the flag and all it stands for. But whatever their grievances, in case of their country's need they must be found trooping to the colors.

Let no American forget that the Flag stands for all we were, are, and desire to be; for the freedom, right, justice, and opportunity which must come to all that nobly strive to deserve them.

No class or race of Americans shall put itself under its folds for shelter in vain while there are patriots North and South, East and West—while there are members of the Grand Army of the Republic, Sons of Veterans, or their sons' sons who love the country, its honor, and prosperity, for all of which the Flag stands.

Upon the battle-flags of army corps, the colors of the regiments of our Army, and even the guidons of troops

and batteries, the names of engagements in which they have been carried are often engraved on metal plates or rings and fixed to their staves. When the flag or standard is no longer serviceable, a history of it is written and filed with it, both of which are carefully preserved as part of the records of the organization.

5. Rewards and Punishments.

Rewards for the well-doing and courageous and punishments for the wrong-doers and cowardly have ever been among the means of maintaining military morale and discipline in armies.

The rewards take the forms of extra pay, promotion, brevet grades, certificates of merit, commendatory orders and letters, and medals of honor.

To the credit of our Army and country, the Honor Roll of the former increases from year to year in regard to deeds of honor and heroism. The Army Register contains thirty-eight pages of names of those who have especially distinguished themselves.

Punishments as deterrent forces and as examples have often to be resorted to; but if the soldier is to be retained in the service, no degrading punishment should be visited upon him, such as would tend to destroy his self-respect or the estimation of him in the eyes of his comrades. The guard-house, which is the military jail, should be the last resort for a man who is any way disposed to brace himself up and has a feeling of military pride that can be appealed to.

Nor should soldiers be forced into service for officers, except in case of extreme need. There arise times when help may be rendered the officer by the soldier without interfering with any military duty and without lowering the latter's self-respect. If the agreement is mutual, it may perhaps be permitted; but the soldier should always

be given to understand that it is voluntary alone on his part, and that the help can be withdrawn whenever he pleases without militating against him as to treatment on the part of his superior.

Men who have undergone degrading punishments should not knowingly be taken into corps among men whose morale is high, as it lowers by just that much the tone of the corps.

THE RELATION OF HIGHER POLITICS, OR STATESMANSHIP, TO MORALE.

The basic part of this study has been treated as briefly and concisely as possible. Much has been left necessarily to the intelligence of the reader, so far as historic example and illustration are concerned. Attempt was made to show how very many causes—sociologic, physical, psychic, and military—contribute to the formation of military morale in a nation. Chief among these causes is the psychologic suggestion of the leaders of the nation—its orators, poets, thinkers, and statesmen—upon the people.

It is especially the business of the first three classes of these men to so direct the thought of the people that devotion to civic duties will become a matter of all but religious moment, and of the latter class to so shape by wise legislation the politics of the country, both interior and exterior, as to unite the private interests of the citizens with the general interests, in order to make of the people a solidarity in thought and action, rendering them both happy and devoted to the government. This calls for a high order of ability and a wise patriotism on the part of the statesmen of the country. It does away with politics as a machine for the purpose of jobbery and as an avenue to riches and self-aggrandizement; it does away with the oppression reduced to a system of any class of its

citizens, and installs in place of such sordid aims a spirit of "malice toward none, but charity for all"—"all" comprehending the most humble citizen, who can, by leading, education, and instruction, be prepared for useful labors and civic duties in the body politic.

By acts and thought-suggestion, then, a government may impress its citizens with a character of strength, vigor, heroism, even majesty, and lead them to dominancy in world politics, to the honor of the entire nation and the blessing of humanity in general.

Just as the grandeur, glory, and pride of the Roman people sprang from a base of courage, virtue, and patriotism, which was infused by precept and example of its great men, so the nations of the world to-day have superior advantages and opportunity to excel all of the splendor of the Romans by the same means.

But to do this the nation must be made strong physically, courage must be infused into its veins, and its youth must be educated in the discipline of respect and obedience for law and constituted authority, whether it be that of the parent in the home, the teacher in the school, or the officer in a civil or military capacity.

Wise statesmanship will see to it that discipline and laws of the military establishment are in accord with the genius of the people. Therefore no military system of a foreign nation, however good, can be servilely copied by another nation to its entire benefit; but it must be adapted to the needs and spirit of the people where introduced.

Statesmanship again will see to it that the protection of the flag and that the uniform and profession of the soldier and sailor are not abandoned to a class of vile or characterless men who will be despised by the people of the nation; but that the best men possible shall be selected and that they shall be well trained and instructed, and in number such as to reassure the people in event of war that their interests are safe. This will be done with

due regard to the burdensome taxes that a too large army always entails upon the nation. The more a nation is opposed to a large standing army, the more must its people be prevented from becoming weak, timid, and unpatriotic; the more must its men available in case of war and its national militia be encouraged and instructed in shooting, and the control of this latter body be placed upon solid principles; the more, in short, must its people be warlike, enemies of luxury, and friends of work and of the more austere virtues.

Wise statesmanship will be more concerned with rendering the nation vigorous and strong and virtuous than with making haste to polish it. Nothing enervates and saps the strength, courage, and virility of the people of a civilized nation more than does luxury.

When, in any country, the mechanical arts and manly and useful labor are held in disrespect, and a life of doing nothing is held up as that alone becoming the gentleman and the well-bred, decadence has set in, and that period is not far distant wherein fine eating and drinking, general gluttony and gilded vices will take the throne of the people's minds. This is the time in the national life when men become dumb to the appeals of patriotism and seek to hire substitutes to do their obligatory military duty. It is the object of higher politics or statesmanship to discourage this state of affairs by every means possible as soon as its incipient stage is noted. We cannot consider too often the fact that no government can pay too high a price for the happiness, virtue, and patriotism of its people, and that everything that divides, stirs up hatred between, weakens, or degrades even the most humble of its citizens is a canker-worm at the heart of the national existence.

The more numerous the population of the State the more prosperous. The object of the interior politics of a government should be to concentrate its population at

useful labors in the fields until every square yard of available good soil is well cultivated before encouraging its people to emigrate and seize other countries far from them. Of course, these people must all, by education in virtue, by useful labors, and patriotism, be made good citizens, even though the general government may have to provide for these things from its treasury. It should be remembered that all who are born or come to find a home in our country are men who can be made useful stones in the bulwarks of the nation, if wise legislation and wise and skillful leading are resorted to.

The more simple the customs and minds of the people the more susceptible are these people to being led and directed in channels of usefulness.

Tyranny and discouragement of the people or a part of them will never work; these evils will only push them to revolt and crime.

Happy that nation having in goodly numbers men great and good and wise enough to plead the cause of the poor and oppressed among their fellow-citizens! Men who give their labors, lives, and wealth to the uplifting of the lowly! These are even more patriotic and far-seeing than those who offer themselves in times of calamity; for they prevent calamity from within, and when the country is assailed from without, there are hundreds of men that they have made who will rally to defend the flag.

The object, then, of any good system of politics is to lead and govern the people in such a manner that they may be happy, contented, laborious, and liberty-loving as individuals, and to render them as a nation patriotic and progressively great within their country's borders and respected and honored without. No man can be truly a patriot without wishing all this for his country; and being such, until he can feel his bosom glow with pride for the greatness, goodness, and superior freedom of his own nation as compared with other nations, there is some-

thing essentially lacking in that nation, and to which he and all its people should bend their efforts towards correcting. The difficulty may be an unjust consolidation or distribution of labor, allowing certain classes of citizens to enjoy its fruits to the exclusion of another class equally desirous of work, but unable to find it, and thus being reduced to a state of semi-slavery, beggary, or discouragement. Examples of this are the labor unions in any country that prevent, threaten, or intimidate non-union men from pursuing in peace and safety their callings upon their own agreement with their employers, or that boycott, oppress, and destroy the property of employers in their efforts to coerce them to hire union men alone or to pay a higher wage.

Any workman should be permitted to choose and exercise his vocation without let or hindrance, just as he is permitted to choose and practice his religious belief. And although it cannot be denied that unions of labor as well as of capital have their good qualities, they also have, on the other hand, their grave defects with respect to exclusion and "freezing out." To begin with, they make laws preventing the membership of certain classes of citizens, oftentimes solely on the grounds of unreasoning prejudice and sheer selfishness, and frequently hedge the employer in with fear of loss of cash or caste, or both, if he employ those under the ban of exclusion. Under this discouragement, the proscribed sink to the level of a lower caste by the psychological effect of continued suggestion of their inferiority in the minds of the nation; and finally, if the kind of work they desire is not to be found, they often become criminal, resorting to trickery, stealing, and robbing merely to exist, or commit petty crime to get to the work-house for mere bread and lodging.

While parentalism in government carried to extreme is a bad thing in that it destroys initiative and individuality in the citizens, yet the general government must see to it

that as many avenues of employment as possible are made available to its citizens; and the problem of the unemployed must occupy it to the extent of opening up projects of work, if necessary, at its own expense, in time of labor crises. In this way vast works of national importance have been executed in all the centuries by governments. While care is thus taken to give the people the means of gaining a living, they should have the example and precepts of frugality, thrift, and simple living given to them by their leaders and statesmen. No country becomes so democratic as not to have a superior class of men and women who do the thinking and set the pace as to eating, drinking, dressing, entertainment, customs, manners, and living in general for all the rest of their fellow-citizens. And men are so constituted that, despite their protests to the contrary, the majority of them would rather follow than lead. They are thus thrown open to suggestion by the press, the clergy, their teachers, statesmen, and officials, and it is wholly incredible how much good or harm the example set by these superior ones can do to others. Let a few leading rich adorn themselves with jewels and fine satins for an entertainment, and let gold and silver plate and lavish expenditure for food and drink be in evidence; immediately the following herd, suggested by the daily papers, become inoculated in their turn with the virus of display and follow feast with feast and round of pleasure with pleasure, often even when they can ill afford the expense; so powerful is fashion!

On the other hand, let these same leaders, weary of their set, resolve to devote themselves to a life of sacrifice and labor for the poor, or institute the fad of the "simple life," of doing their own work and preparing their own meals with their own hands; the suggested multitude forthwith throw aside shamefacedly their tawdry ornaments and devote themselves likewise to the same pursuits, wondering why they never before saw the dignity and beauty

of service and sacrifice and the quiet joys of home-life.

The majority of the men of a nation are in this way equally as susceptible of being otherwise suggested by the men who take the leadership in thought, useful acts, and customs. From this it is evident that the fundamental truths pertaining to conduct of life cannot be too often repeated nor presented in too many different ways or phases in order that they may be seen in their proper light and thoroughly understood.

To prepare a people to take worthy place in the family of nations, to give it the proper spirit and morale, it is necessary that the government take means to see that the illiteracy of the nation is destroyed.

Unfortunately, in our own country this important matter of education of the youth has been committed to the States, which are by no means uniform in their efforts in seeing that education is put within the reach of the young, irrespective of race and creed and condition, or in compelling attendance at school after the provisions are made for them.

In other States there is such an inequitable division of the school funds between the different classes of their citizens that the school terms of those discriminated against must necessarily be cut short or supplemented from the private resources of those very parents who can least afford it. If these States are really in earnest and sincere in their desire to prepare their people to take part intelligently in the government as useful and morally sound stones in the building of the nation, and not to have them as so many tools for scheming political "bosses," it would seem that the wiser, better, and more far-reaching plan would be to give the larger share of such school funds to those most in need of being elevated—the ignorant poor, allowing the more wealthy citizens to supplement their own school fund, if it proved inadequate for the proper education of their children; for, from the point of

view of safety to the State, these children who have educated, refined, and cultured surroundings in their homes and with their friends can better afford, if there must be an unequal division, to give the larger piece of educational bread to their poorer comrades, who have so little of what is elevating in their homes and society.

But sooner or later in our increasing illiterate emigrant population and in our increasing ignorant Negro and poor white population in the South the general Government will find a menace to our free institutions; and except it have recourse to some scheme of compulsory, general, and equitable education for all these elements, it is to be feared that its problems of labor and of races will greatly embarrass it within and militate against the consideration in which it is held by peoples without.

If state-controlled, general, and compulsory education is found necessary in monarchical nations of Europe, where the people from long suggestion are imbued with a respect and fear of authority as expressed in royalty, nobility, and officials backed by the military, how much the more is this necessary in a democratic country like our own, where the established government is deprived of these bulwarks of protection (for, in spite of ourselves, we must confess them such), and where many people having escaped from that atmosphere of repression fly to our shores, mistaking oftentimes the license of liberty for liberty itself, and wishing to obey no law but their own unbridled wills.

Strange as it may seem, we find hundreds of thousands of this element among the poorer emigrant population, who have no conception of the word "freedom" as applied to American institutions, and who, having no respect for the law and rights of others' property, fear only the rifle and bayonet of the soldier. Any labor difficulty will reveal the truth of this assertion.

All of this new and undeveloped energy, so dangerous

to the body politic in the rough, can be shaped by education and training into the most valuable stones for the structure of our government if the leaders of the people will it so. To reduce to a minimum this alarming illiteracy must soon become one of the chief concerns of statesmanship.

As a matter of protection, security, and of their own perpetuation, then, do governments undertake to diffuse education and render their people laborious and contented. But if the nation is to be carried to heights of progress, civilization, and honor, there are certain ideals and aims that must be infused into the hearts and minds of the people. As has been stated, these aims and ideals are best defined in the minds and actions of the leaders and great men of the nation. Therefore during their lives do the people naturally throng to look upon them and hear their voices, do they delight to read and repeat their sayings, and after their death their biographies are written, monuments erected to their memory, and the young encouraged to emulate their virtues and examples.

The only really profitable history of a country is the well-written biographies and memoirs of its meritorious men and women; and, happily for the youth of every country, and especially of our own, there are not lacking models in every walk of life worthy of being emulated by the young of each succeeding generation: men and women of high aim, firm conviction, and noble purpose, who by their acts have left their impress upon the history of the nation. The example of these cannot be too often nor too indelibly impressed upon the young, especially in the school and home, if they are to have worthy successors. Therefore no example of heroism, sacrifice, or brilliant achievement in any trade, profession, or career can be ignored by the leaders of a nation and the nation itself not suffer in its morale; for all of these things, rightly and squarely placed before a people, increase its national

pride, and inspire a desire to emulate its benefactors who have really done something to augment the prestige of the nation.

These benefactors vary all the way from the simple, clear-eyed, clean-lived, laborious, and thrifty cottage-home-owner to the Lincolns, Washingtons (both white and black), Carnegies, Edisons, Whistlers, and Roosevelts of the nation; all of which classes embody the American ideal of fair play, bigness, and push in the essentials of life. It is especially the province of higher political leaders, by every means in their power, to make the nation appreciate the worth of this class of people and to encourage the emulation of their virtues and excellencies.

Not only is this a duty of the general government, but also of all good citizens to safeguard all the means of social intelligence in the nation, its works of genius, and the discoveries of its scientific men, its masterpieces of painting and sculpture and music. They will cherish their poets who express the national mind and the noble sentiments of humanity and patriotism in verse.

They will see that learned men of letters occupy the honorable rank and receive the rewards that they merit, well knowing that the amount of stress that is laid upon these important matters marks the degree of enlightenment and moral force of a nation.

And in addition to this duty comes that of preventing a national apathy and indifference to the military spirit. For without courageous and strong-armed men who know how to shoot and hit the mark and to endure hardness no nation can have that respect and power necessary to enforce even its just demands and protection abroad for its flag.

The Congressional attempt at revival of a national interest in rifle-shooting and at rehabilitating the National Guard is, then, but natural and in the same line of sane and safe statesmanship for national defense as is

the policy of increase in the Navy for the same and even larger interests connected with the evident destiny and greatness of the country. History reveals the fact that every strong nation at some stage of its development has done the same thing; not for terrorizing its weaker neighbors nor for conquest of territory (though that is, at a certain stage of national development, natural and right), but by virtue of its inherent strength, as represented by the vigor and virility of the men who composed it.

To encourage and suggestion in the people all things that make them strong, brave, and good, to discourage everything that savors of weakness and decay—in short, to moralize the hearts of the citizens of the nation, is the chief end of the highest and best statesmanship.

To do this, all branches of the government must be co-ordinated to the one end, must be fitted to each other like the parts of a magnificent steam engine, and thus work under the direction of wise heads and courageous hearts of leaders directing the motive power, which is the mind and will of the people, toward grand and noble ends.

PART II.

INTRODUCTION.

It is impossible to make an exact study of or say the last word concerning the morale of a nation or race. The subject is like the formation of an equation in mathematics: we get out of it results depending only upon the factors introduced. Even though we could give the complete psychology of a race or nation to-day, there are causes constantly at work in it—some faster, some slower—which may essentially modify in a few generations its soul-state, its mind, morale, customs, and characteristics.

This fact of change, together with the main argument against such a study of this kind—namely, that at best it is but a generalization—would seem at first sight to be conclusive as to the utter futility and uselessness of making the inquiry at all.

As to the changes mentioned, one of the objects of the present study is to show them and their effect upon the morale of the people. As to the fact of this study being a generalization: when we speak of generalization (however brilliant) being dangerous, we forget or ignore the fact that all the conclusions of philosophy, all our so-called laws of Nature, the deductions of science, the rules and operations of mathematics even, are but so many generalizations drawn from observed recurrences of the same phenomena. In spite of ourselves, the best of us generalize and with more or less good and valuable results, as we bring to bear upon the subject in hand good faith, good judgment; striving to have all the factors in the case, and do our work above the plane of prejudice, favor, or affection.

The most sweeping of all generalizations, indeed, is

that which, from ignorance or indifference, states that all nations and all races are about the same in spirit and that their morale does not differ enough to warrant the student to establish differences between them; also that there are courageous and brave as well as cowardly and craven in all nations, and that is sufficient. Such a generalization would seem to be a conclusive argument against any such attempt as follows. But the ideals of nations and races—their aims, aspirations, and strivings toward certain definite ends, impelled at times, as it were, by certain occult forces—seem to prove conclusively that there is a certain soul-force or Destiny which determines their going, as it does in that of the individual man. Some races and nations will be found wholly unawakened; others floundering about as rudderless ships at sea in a storm; others will be people who have wholly found themselves and who, confident of their power, are bent toward ends intellectual and scientific, or commercial and material, or again on military conquest; while others are directed toward moral and spiritual conquest, and so on, according to their genius or the effects of their suggestive units and surroundings.

The purpose, then, of this part of this study is to report upon the facts as found in so far as they relate to the morale, strength, and power of the peoples discussed, from whatever source these qualities may spring—whether they be organically inherent in the people, as shown in their more primitive traits, or whether these qualities be the result of psychologic suggestions on the part of the leaders and phenomenal ones of the race who perforce leave their impress on all with whom they come in contact. The latter is more often the case; for generally the thoughts and actions of a people are largely dependent upon the suggestion of its exceptional men, past and present—it preachers, teachers, poets, philosophers, and literary lights. These mould the national soul and give

it impetus in certain determined directions. They themselves are the embodiment of the former hopes and aspirations of their ancestors.

If we want to get close to the national soul or character of a people, therefore, we shall find it, without a doubt, in its mediocre men and women, rather than in its highly developed or in its inferior classes; neither of these latter having the necessary condition of receptivity or capacity for being suggestioned by the leaders in thought and action.

The highly developed have an individuality of their own, which must be first combatted before they are rendered susceptible; and the inferior classes do not have sufficient soul-development to be wholly awake or sensitive to the influence of the thought-contagion of their leaders. Thus the permeating thought and general *esprit* of the nation as a whole will be found in the middle classes, who will also be the gauges of its virtue or vice, its heroism or cowardice, its thoughts and sentiments—in short, of its character. But it must be remembered, however, that its more organic characteristics will be found in the lower middle classes, while its ideals, higher aims, and the goal toward which it is tending will be evidenced in the minds and actions of its upper classes and men of genius.

The treating of the morale of the peoples of the different countries of the world imposes a delicate task. Aside from the fact that nations and races are necessarily “touchy” on this point, especially when an opinion unfavorable to them is expressed, there lies the confusing fact of many conflicting opinions upon their merits and demerits, even by confessedly equally good writers, depending often upon circumstances of travel, length of residence, reception by the people, natural bias, or disposition to be fair or even magnanimous in judgment.

No attempt has been made herein to aggrandize the defects or extol the qualities of one nation over those of

time in so far as concerns its capacity to fight upon the sea—all these things must enter into any serious discussion of the morale of nations and races.

It cannot be doubted that each particular "people developes according to its individual or particular genius and not according to a mechanical system of education. Thus free people progress toward work, power, well-being, and glory; slave ones, toward laziness, lying, and corruption and cowardice. The best system of education will be susceptible of adapting itself to the most diverse temperaments," and will in no cause go counter to the national ideals as expressed by its best thinkers and patriots. Let us once more repeat that the ground, root, and tree of a nation's existence depend upon its institutions and ideals as expressed in the unitedness of its people, their patriotism, the courage and virility of its men, their sentiments of self-sacrifice, their religious beliefs, their ideas of the requirements of honor, and their love of glory. These ideals, with individual characteristics and customs, make up the national morale, upon which depend the valor, power, and resistance of the nation, and from which so naturally springs the military morale of its soldiery in both its armies of sea and land.

The cultivation, training, and direction of the national morale in accordance with the hopes, aims, and best interests of the nation have always been one of the principal cares of the statesmen of nations.

CHAPTER I.

EUROPE.

1. *Great Britain.*

There will be in this study a seemingly undue dwelling upon the characteristic traits of the people of Great Britain, but it is because of the composite character of this people, the strange and anomalous qualities to be encountered at every turn in viewing it, and moreover on account of the important influence it has exercised over the lives of so many other nations. This is more particularly the case of the United States and Canada, where many of the dominating characteristics of the English people have been introduced and have become intensified. Their influence shows itself in religion, customs, traditions, justice, morals, and in multitudinous minor modes of practice. This is not at all strange with nations from the same general parent-stock, speaking the same language, reading the same literature, and thinking the same thoughts with respect to their ideals.

THE ENGLISHMAN.

Out of a witches' cauldron, into which were thrown the piratic Scandinavian, the cold and ferocious Teuton, the gentle, light, and poetic Celt, the madly rash Briton, the governing Norman, the polished Roman, with Angle and Saxon and Jute and Dane, all equally barbarous (save the Roman), and fighting each other, pressing and pushing each other in ferocious struggle, and fusing with each other for four centuries, came the Englishman, a

child, great, metal-proud, self-sufficient, and superior to most other nations in many respects.

"Great nations," says Laugel, "originate from the mixing of many races; they are like fine bronzes, into whose composition enter many metals." Speaking of the English, the same author says: "The basis of its character has remained Germanic; from the Teutonic womb originates its slowness, patience, coldness, and stubborn courage. This origin explains the resignation of so many lives in England without emotion, withered, monotonous, deprived of hope and future; that painful tendency, not toward what is perfect, but toward what is best; this spirit of observation in the sciences, both social and physical; this reasoning religion—discontented, but always captive of the forms of the past. For its courage there is a double source, for in that regard both Celts and Germans are equal; but the nation seems to have kept more of the Germanic brutality than of the mad temerity of the ancient Britons. It retains, however, a certain joyful disdain of death and an intoxication in front of danger, which it derives from the Briton."

As the results of this origin of the Englishman, it may be briefly stated that he combines in a vigorous individuality the characteristics of the German, Celt, and Dane. His contact with the Romans produced little result, as he studiously strove to debarrass himself of their influence, so that even the names of his cities and towns, for the most part, remain Anglo-Saxon.

Retaining the primitive virtues of courage, of industry, and of daring energy, this man makes himself felt over the whole world. This energy, when exhibited for personal advantage, as in the individual struggle for existence, is often apt to degenerate into ferocity. An Englishman desirous of making his way through a crowd pushes aside, without ceremony, those who obstruct his progress. The independence of which he is so proud is

often nothing but an absolute want of sympathy for others. If he yields to his natural inclinations, he becomes hard, cold, and egotistic. Even in the presence of strangers, he frequently takes up the attitude of an enemy. His early national history tells us of frightful cruelties committed in cold blood and not, as in other countries, in the exaltation of fanaticism or revenge. Abroad, whether he makes his appearance as an exacting and distant master, as a merchant eager to transact business, or merely a curious traveler enveloped in an atmosphere of frigidity, he inspires no feeling of love. He is respected, and sometimes even admired, but occasionally it happens he is thoroughly hated; he knows it and it does not trouble him. The islander is an island unto himself. He never changes, and his impassive face does not affect his inner life. It is not that he is without feelings or affection; quite to the contrary. If he says little, and only after due reflection, it is because that to him every word is a forerunner of an action. He loves devotedly, and forms fast friendships, when he is fortunate enough to form them at all; but represses his passions and by so doing renders them all the more potent. But generally the Englishman loves only himself, his home, his country, his king, and the nobility, and hates restraint and whatever is foreign, be it persons, or things, or customs. This contempt for what is foreign, although savoring of narrowness and egotism, is one of the elements of his national greatness and strength, as it contributes both to national unitedness and prosperity.

"Contempt for the foreigner and his customs," says Le Bon, "certainly surpasses in England that formerly professed by the Romans and Barbarians at the time of their greatness. So great is it that as regards the foreigner every rule of morality ceases."

The Englishman of the middle and upper classes is physically and mentally well put up, and he delights in

outdoor sports and exercises, both for love of them and because they are conducive to his physical and mental well-being.

The lower classes are generally muscular, but dull and patient and not much interested in sports and exercises, finding, as a rule, plenty of the latter in their struggle for existence with a stubborn soil, either as farmers or miners. Even factory-hands are not so much taken with games and sports as the same class of people in America. But in spite of this, one of the qualities most prized in England is an almost brute virility. Youth seeks after force and disdains forms.

The Englishman of the schools and universities is an athlete—he rows, fights, plays cricket, and enlivens himself in different ways. He looks for rain, cold, sea, wind, all the fatigues and all dangers. The physical education of youth is conducted most intelligently and with greatest respect for the nature of the child, so that it may gain strength and beauty. Poverty, unfortunately, with hard usage in toil, disfigures the features of many Englishmen in early life; but there are conclusive proofs, from observations extending over a period of nearly a century, that the young men of modern England surpass their forefathers in strength and agility. Thanks to greater attention to the laws of hygiene, the growing generation is physically superior to the generations that preceded it. The young athletes of England do not yield to those of ancient Greece in courage, endurance, and the earnestness with which they engage in their sports. Their education, while it may not always tend to a proper balance between mental and physical culture, as complained of by some English educators, yet it undoubtedly braces the muscles, renders the glance more calm, and develops energy. Thanks to this course of discipline, men thus trained learn to depend upon themselves on every occasion. They brave disease, fatigue, and danger; dread

neither winds, nor cold, nor heat; and even though left alone on the ocean or in the desert, are inflexible in attaining their purpose, regretting neither parents, friends, nor the easy life of large towns as long as their work is accomplished.

Surgeons have discovered that, owing to the fact that the nervous system of the Englishman is dominated by the vascular, it follows as a direct consequence that operations are less dangerous upon them than upon Frenchmen. Their powerful bodies of soft, white fiber are reservoirs of hidden force.

English women, even, are manly. They walk long distances, row, and ride with the men in hunting through ploughed fields and over great hedges, walls, and ditches. The most perfect beauty among them keeps something savage, a little awkward, and fierce; so that it is rather of Diana than of Venus that one is made to think.

Since the Norman Conquest the English blood has not undergone any foreign infusion; natural selection, operating within a narrow space, has mixed the barbarous races and produced a new race. During this slow genesis was formed a society whose natural and organic development was not hindered in any respect. England became free before all other nations. It was this liberty and its spirit that grouped the barbarous tribes into a State.

The smallness of the territory has made the greatness of the nation. In order that the idea of the fatherland dominate the individuals of a country, enfold all resistances, and animate every heart, that fatherland must have a visible face; and what is more proper than an island to give it that face? The ocean envelops it, sets its boundaries, and sculptures its image.

The British Empire is strong in numbers and wealth and power, but it is the moral force of the comparatively few British people leavening the multitude of her East Indian, Assyrian, Beluchistan, Egyptian, and Soudanese

colonies, and cementing them together by a sense of security of life and property and of freedom to evolve into a progressive people, that gives the superiority to England over other nations. England is the best colonizer of all nations; the secret of it seems to lie in the fact that she veils her force and suppresses herself, except in absolutely vital points, never interfering with religious or vital customs without they are wholly criminal or subversive of her control. Although inferior in education and general intelligence to some other nations of Europe, yet in government and in protecting the interests of her citizens without over-much paternalism England is far in their lead. In no other country in the world are law and legal procedure held in greater respect. Moreover, none has perhaps such a degree of liberty so well safeguarded, not only by constitutional grants and institutions, but also by the genius of the people.

"England has taught Europe, America, Australia, the whole world, to know and desire a certain governmental ideal which puts force at the service of reason, which gives power to intelligence, which, by conciliating the needs of the present with the rights of the past, prevents revolutions by reforms, imposing reserves upon all impatience, and restraints upon all ambitions. There is no assembly more august than the English Parliament; its name walks together with that of the Roman Senate. It has been the cradle of modern liberty."

The governing classes are generally composed of the best men the country can produce—that is to say, the gentlemen and men from the literary and fashionable ranks. The people prefer to have this class for their representatives; and be it said that the latter never betray their trust. Social questions—those which belong to salary, organization, employment of economy, education of the people, lodgings of workmen, their hygiene and welfare—have become the great questions which most oc-

cupy these statesmen. Savings-banks for the poor, child-labor, health of manufacturing establishments, with a hundred other equally important things tending to rectify abuses, come in for consideration.

On the other hand, in justice to the English workman it must be said that, thanks to his patience, trustfulness, and his dislike for changes and revolutions, he does not abuse too much his rights and liberties. "He knows how to wait," says Laugel. "New Samson, he has never, in a day of ferocious despair, moved the columns of the Temple of State to make it fall over his own shoulders. He does not separate his lot from national destiny, his interests from those of the country. Even in his sufferings he keeps a touching respect for all which represents in his eyes the fatherland. Naturally the English workingman is not a soldier, but if he does not pay the country the tax of blood, he gives it his long patience, his obedience to laws, his resignation. So that England be rich and free, he will give even his life." Such are the patriotism and the ideals of the English workman, in spite of his hard struggles with poverty both on the landed estates and in the mining and manufacturing districts, where misery, ignorance, and vice are only too much in evidence, and where the peasant resorts to prostitution or to alcoholic stimulants for temporary relief of his suffering, or to forget for an hour his wretchedness and the blank hopelessness of his condition. Drunkenness, indeed, is the most terrible enemy of the English workingman.

Without doubt, much of the misery and unhappiness of the poorer classes in England is due to the lack of direct control by the State of the education of the children. Unfortunately, this is left to the churches, the government contenting itself with subventioning, encouraging, and inspecting the schools.

Governments cannot afford to forget or disdain the problem of popular education. They owe to the children

—their future citizens and defenders—more than water, air, and bread that build up the body; the more precious instruments of work, happiness, and elementary instruction must be given them also, if their parents cannot afford it. Sooner or later both England and our own Government, the United States, will have to take upon themselves the *rôle* of national pedagogues, the expense thereof coming from the government treasury.

Happily for both countries, the sense of justice, fair play, and sympathy have place in the hearts of the majority of the rich and of those in authority, and more attention will undoubtedly be given to this matter of care for the children of the poor.

There is no evil without its remedy in a country where blows the wind of liberty, justice, and charity.

The wealthiest, happiest, and most powerful Englishman does not hesitate to put himself in sympathetic *rapproch* with the misery and sufferings of his fellow-Englishman. He knows by close sight the wrongs, crimes, vices, and abuses of his country. Deeming nothing human foreign to themselves, many of the most celebrated Englishmen have striven for the amelioration of the poorer classes in the mining and manufacturing centers, where the pressure is greatest. And perhaps no institution has done more effective work in this regard than the Salvation Army under the Booths.

In none of the Latin countries of Europe is social inequality seemingly so great as in Anglo-Saxon England. It has created a gulf separating the rich from the poor, the soldier from the civilian, the landed proprietor from the tiller of the soil, the master from the servant, and, until recently, the under-graduate of noble birth from his fellow-commoner in the school. Veneration of aristocracy has passed into the blood of the people; and, in some provincial towns, crowds immediately collect whenever a nobleman's carriage stops in the streets. Aristocratic

contagion has permeated the whole nation from court to village, and oftentimes it tends toward making some desire to appear other and better than they are.

This inequality is a tacitly admitted one on the part of each class beneath the other. It gives rise to no bitterness of feeling as would obtain if it came from the class above downward. It seems to be in the genius of this people to know their powers and to acknowledge their limitations. The well-being of each fellow-Englishman to every other one is to his own glory and the glory of England. Not that he would not like for himself the good fortune of the more successful, the repose and comfort that comes from wealth, and the privileges of the higher classes; but he is not envious and selfish enough to go to the extreme of singing "The Marseillaise," displaying the tricolor, and fomenting a revolution to attain them. Socialism, anarchy, and nihilism may be talked and find ear in some quarters of England, but, by the genius of conservatism inherent in the people themselves, these political monsters will never show their dragon claws.

It must not be understood, by the mention of an inequality, natural, hereditary, and consented to in England, that there exists no feeling of equality. Every man feels that he is a stone in the building called "Great Britain." "There is a sort of equality created by the race, by the insular position of England, and which pierces through the masks and fictions of hierarchy. The lord does not hesitate to box with the peasant, and the king and queen to be gracious to all, not as a condescension, but as being part and parcel of the same body."

Says Le Bon in his "Psychology of Races":

"In England the Saxon, the Norman, and the ancient Briton have ended by uniting in a single race of exceeding homogeneity, and as the result of this fusion everything is homogeneous in the domain of conduct. The people have thus common sentiments and common beliefs. When a

nation has reached this stage there is an instinctive agreement among the members on all great questions, and it ceases to be a prey to serious dissensions."

And wherever people, be they white, or black, or brown, or copper, are permitted to enjoy the benefits of English law and liberty, their colonies in every crisis will rally to help the king and country. English patriotism is a thing simple, without criticism, doubt, hesitation, or remorse. Nelson knew well the men whom he addressed at Trafalgar with the simple words, "England expects every man to do his duty." The blessing of untrammelled freedom and full enjoyment of the rights of men imposes the obligation of duty and of sacrifice, which no Englishman ignores when the hour of his country's need arrives. So may it be ever in our own; and may men of every race born under or that take shelter as citizens beneath our flag find full and free protection of their rights, both civil and political; may their liberty to labor without let or hindrance from labor unions and mob violence be assured them by wise laws and ample force, either moral or physical. If this freedom remains assured in our country, we may keep in diminished numbers the regular armed forces; for the benefits of liberty will contribute to strengthen our national morale and fill millions of hearts with courage, which quality ever finds an arm in case of need.

The Anglo-Saxon, not given to the light-heartedness and general gaiety of the Latin and southern peoples, is more thoughtful and speculative; being at the same time a composite people, and in consequence thereof naturally full of contraries of thought and sentiment, it is not strange to find the English people highly theologic. "Religion is necessary to souls that live obscure lives, that are less taken with nature for the spectacles it affords the eyes than with its mysteries and mute forces, which offer neither joy, nor rest, nor happiness." The religion that suits such souls best is that of effort. In England it is the

Protestant religion; a robust faith filled with action, often intolerant, unjust, and cruel. Its sects, assimilating the spirit of political parties in the maintenance of their tenets, exact like these parties an active ardor, hard work, and organization of human energies. Thus the churches in England become schools of citizens.

It thus can be plainly seen how, in the nature of things, that in England there could be no firm foothold for the Catholic ideal, which strives to efface all distinctions of race, rank, classes, and governments -an ideal that in the infancy of many nations has worked well and produced admirable results up to a certain point in their evolution and then of necessity had to be abandoned. As has been stated herein, these very distinctions assented to by the English people, who are cemented together by a more than Catholic equality and sympathy, form the strength of the English. With them it is the old fable of the belly and its members. All parts of the body politic are necessary to their ideal England.

It should not be forgotten, however, that in spite of the always reasoning spirit of the Protestant faith, in many parts of Great Britain, especially in Scotland and Ireland, there still lurk by the side of both the Protestant and Catholic faiths dark and childish superstitions, doubtless atavistic remains of Celtic and Scandanavian beliefs; but these superstitions do not stand in the way of the slow progress always going on in the island, neither do they militate against concentrated action in the time of national calamity or need.

The English people were the outcome of innumerable wars of savage tribes, and every Englishman in the Middle Ages was a soldier; the great statute of Winchester obliged each one of them to be militarily equipped. The practice with the bow was obligatory; bows and arrows were given to children from the age of seven years; every village was to have a pair of targets, and it was forbidden

to shoot at a distance less than two hundred yards. But, in spite of the repeated wars wherein the courage and ferocity of the race burst forth, "the English people have always been warlike, but never military, and, not being military, they became free. All over Europe the nations," says Laugel, "have passed centuries looking for their boundaries, some of them are still looking for them; war has a hundred times displaced their frontiers; it has separated, united, and separated again provinces, races, and idioms. Wherever national unity is not achieved the nation remains perforce military. The sea fixed England's bounds, and allowed the race to progress along other lines."

Universal peace and the abolition of the fighting forces of nations, both on land and on sea, is a blessed dream, only to be realized in the far-off future, when men and nations lose their selfishness and greed. It seems that "noble races cannot be satisfied without a military state. Decrepitude attains more readily those which devote themselves to perpetual peace. Contempt of death is that supreme proof that man gives to himself of his own excellence. Dangers are necessary to nations as well as to individuals, for the development of character.

"There is no race more naturally brave than the English. It chases dangers. It has invented plays and amusements where death is always invited. Its youths are virile and love and seek effort, struggle, peril. But neither the people nor the aristocracy seek any longer that redoubtable proof of war; proof the most terrible, the most solemn, that which alone assures and conserves primacy to nations and races. Let one find it good or bad, all the history of civilization can be written in the dates of a few bloody days. It is necessary to know how to give and receive death. A man has not a grander sacrifice to make than that of his life; and nations only become great by sacrifice and the immolation of individuals.

"But England has found outside of Europe new theaters where she can practice this necessary military virtue. It can be said without exaggeration that she has always a war on hand in some part of the world. She has not only colonies, but dependencies; she makes conquests; she reigns by the force of her energy and arms over immense regions of the globe.

"Military history abounds in examples of the courage and steadiness exhibited by the English soldier in the field, his firmness in battle and unshaken fortitude under defeat. Even the coarse boxing-matches, now prohibited by law, but until recently admired by the multitude, bear witness to the possession of an exuberance of spirits. But though the Englishman loves fighting for fighting's sake, he loves it still more for the advantages that may be derived from it. A barren victory in mere satisfaction of his vanity does not content him, for he always aims at conquest. It has long been a matter of observation that he thinks more of tangible advantages resulting from success than his old rival on the other side of the Channel, the Frenchman."

However, the English in peace-times never take seriously to things relating to the business of war; hence at the commencement of almost every war their troops have at first nearly always played a losing game; not for want of brave officers and men, not for lack of courage and ferocity even, but for want of proper instruction. Comines said long ago: "They should have been lost sight of for a whole season in order to teach them the art of drilling, camping, and practicing the things necessary for waging the war that we were carrying on; for there is nothing more foolish-looking, more awkward, than their first march-past; but in a very little time they become very good warriors, skillful and hardy." Nearly every war they have since waged has proved this same observation true. Perhaps this same spirit of contempt of adver-

saries has contributed to American opposition to things military as a serious and necessary business in time of peace, and to the former slowness of some of our Congresses in making ample appropriations for maneuvers and preparedness in things that may not be neglected until the day of war has arrived.

The Englishman has only a relative amount of independence and initiative, preferring to be led, if his leader is competent. In this respect he differs from the American soldier, whose mind questions every cause and its possible effects, and who desires to take the initiative always if possible.

"The English soldier, when well led, is brave, heroic, and a good, steady fighter. He is enthused by success and cast down and wholly demoralized by the reverses and the misfortunes of war. It has been said that the Englishman is a good fighter only when well fed, but his endurance of hunger and privation in the Boer War will not bear out this assertion as to his limitations. It must be borne in mind, however, that if the English soldier suffers, he expects his officer to subject himself to the same disadvantages; and we find that in this regard the English officer never proves lacking in taking the lead, even at times to his detriment.

From examples of tradition, the English officer exposes himself in battle needlessly and disdains to take cover, in spite of the almost invariably deadly effect of modern rifles at medium and close ranges. This courageous spirit, which is more commendable than wise, has cost England many of her bravest and most valiant officers. In the first battles of the last Boer War the English lost heavily in officers, most of them being killed or wounded. In one battle, out of eighteen officers ten were wounded and four killed outright. The officers, following their military traditions, refused to seek cover, while compelling their men to do so. Undoubtedly they might have served their

country better and more patriotically by placing their men in the best possible positions and then seeking cover for themselves, as the Boers did, keeping all the while in touch with their men, so as to be able to lead them at the decisive moment.

Luck is a sort of devil-god at times that leaves his most devout worshippers. Tradition is no coat-of-mail against the balls of modern rifles held in cool, well-directed hands when men are under cover. Common sense must still rule in all successful engagements and tradition must follow in its train. The officers, especially the subalterns, are of more importance with the extended line than ever before; and therefore, while still being brave, cool, and courageous, they must husband their lives, both because of the imperative necessity of having their services in directing the fire, and also because of the discouraging moral effect the death or wounding of a leader has upon the men.

The enlistment of its soldiers by England is not at all carried on as in most nations of continental Europe. The enlistments are voluntary, and are generally made from youths between eighteen and twenty-one years of age. Military service is, as a whole, unpopular with the Englishman, and it is estimated that 31 per cent of the recruits desert the service, in spite of the fact that the term of enlistment comprises the short space of three years. The inhabitants, on account of the hard conditions obtaining upon the landed estates, which are in the hands of large proprietors, are more and more crowding into the towns and cities. If enlistments continue to be made from this urban class, undoubtedly, with the deleterious surroundings of vicious habits, drink, and poverty, the morale of the soldiery will be finally lowered and materially influenced for the worse. Then, too, the cult of athleticism that is holding sway in the schools and colleges of England to the exclusion of moral and intellectual cultiva-

tion, it is feared by some of England's most learned men and the lovers of her welfare, will not be conducive to giving her in future a class of officers that will compare with those of the present or past, as far as relates to mental and moral efficiency. It is claimed that with the manly exercises, mental improvement and cultivation of the judgment should be insisted upon and fewer games played, because in the past the great soldiers of England have been workers and not players of games.

The mixing of so many races for the formation of the English people has produced one of the most complex genius; it is no more the Germanic genius in its barbarous purity. The positive in this race is mixed with the vague; the taste for business confounds itself with dreaming, dexterity with embarrassment, the love of responsibility with perpetual scruples, obedience with independence, profoundness with platitude, vanity with awkwardness.

There is not a people in existence, perhaps, among whom the changes resulting from social development have been more considerable than the English. No difference could be greater than that between the ferocious Saxon and Dane and the modern English gentleman, who is reserved in his speech, discreet, kindly in his manners, affable, obliging, and generous. Yet this great change has taken place almost imperceptibly by slow degrees. The same man, now so remarkable in many respects as a product of civilization, was a thousand years ago a brutish churl, whose deeds of violence have been placed on record by the ancient chroniclers. It is by a process of slow evolution that the English have modified their character. But atavism tends incessantly to bring the race back to its primitive traits. We have no difficulty in finding there the roots of barbarous sentiments and passions, brutal hardness, cupidity; innocent adoration of greatness, brilliancy, money, and power. Under the thick humus of Teutonic barbarism run streams profound, capricious, im-

patient, and mysterious, whose source lies in the Celtic strain. The Norman trace is more visible, but quite less deep.

When the Normans conquered England they were no more the pirates of the North. They had already received the strong impress of Latin civilization. Patrician pride, the spirit of politics, taste for domination and ostentation, greediness and positiveness, and a genius for oratory quite different from the poetic genius, were all brought by the Normans into Britain; likewise from them did England get its great architecture. They were less numerous, but became and remained the masters, making their impress upon the nation by politics, rather than by affecting in any appreciable degree the customs, literature, or national character. The Normans became the governing and aristocratic classes, mixing their blood only slowly with that of the Saxon and Celt; and as a dominating race eager for gain, prosaic, lovers of force, skillful without being tricky, with foresight but without *finesse*, they have conducted the wealth and interests of the country at home and abroad.

"The Normans," states Laugel (from whose work, "*Angleterre Politique et Sociale*," much of this data concerning the characteristics of the English is translated), "looked upon England as their prey and the whole world as the prey of England." So that we find the latter contending always for interests and not for ideas. The English, as a people, leave ideas to others, and prefer large battalions and strong redoubts to the most ingenious plans of battle or the inspiration of the moment.

The Anglo-Saxon mind is a magnet which turns its pole of attraction towards power, wealth, welfare, domination, chance even. Never has a domination been more material than that of the English race in India. Moral force, at least that which has its origin in the doctrines of the Christian religion, has but little part in this

domination. The Englishman does not take the trouble even to discuss with the natives; he does not show them his interior life; he does not care to convert them; he dominates them—not with a blustering, insulting domination, but by a quiet setting up of stakes, with an intention of remaining, then by conciliation and purchase of power with gold or with honors, allowing the native kings and princes their ancient titles and the direct rule of their people, contenting himself with the substantial benefits that come to England from trade and control or protection. Thus it is rare that in the great *fêtes* in London one does not see among the representatives of the States of Europe and the British aristocracy some Oriental figure which recalls these great far-distant empires over which the Anglo-Saxon to-day reigns—Eastern dreamers, with fine, clear-cut features and bedecked with diamonds and precious stones. But these strange kings are slaves, their arms toys, and their splendor is so much homage to English energy and “push.”

Thus, in the midst of hypocrite and lying races, the Englishman does not lie; but this virtue even seems undoubtedly to them only a supreme form of contempt. The native is not morally nearer to him than the tiger or leopard that he hunts in the jungles. The Scotch, Irish, or English soldier, of noble race, disdains to touch anything else than his arms. Coolies perform his extra duties, his cooking. The officer has only one object: to live long enough to return to England with a pension. His health is managed; if he begins to suffer from the climate, he is sent to breathe the cold air of the mountains. A group of foreigners commands 200,000 soldiers, which command 200,000,000 men. The conqueror has a sort of rough equity, which permits him to administer the most diverse races.

Men who in their country are so timorous, so anxious about public opinion, who discuss without relaxation the

most delicate shades of political justice, who know how to make themselves humble with the humble, who have a sort of morbid respect for individual rights, are found here autocrats, judges, generals, legislators, sovereigns.

England has, seemingly, two geniuses: one which impels her to conquest, rapine, envy, contempt of all which is not English, inflexible severity towards the weak and vanquished; another which inspires in her respect of justice, a certain love of humanity, much more religious than tender, less inspired by compassion than by equity.

It is only by a certain psychologic force that with 60,000 English soldiers England could have been able in India to retain under her empire during more than a century a population of 200,000,000 inhabitants. The Anglo-Saxon race is an imperial race, a race of command. It knows how to fulfill all the functions of government, to adapt everywhere the means to the object. It does not import into its dependencies the political and administrative customs of the metropolis. The lords who at Westminster seclude themselves in the narrow circle that the constitution traces become at Calcutta, as governors of India, administrative emperors, initiators of all reforms. The government which in England disappears and is reduced as much as possible, which does only the most necessary and abandons the most it can to individual initiative of the citizens, becomes in India the supreme and universal motor.

The English race is profoundly imbued and convinced of its right of patronage. In India the Englishman patronizes races, whole peoples—protecting them against their own discords. He styles this in his heart of hearts “the white man’s burden.”

As long as England has in herself that robust faith, she will continue to grow great—or, at least, she will know how to protect her greatness.

It will be seen, from what has been before stated con-

cerning the English people, that it is above all a materialistic and utilitarian one. It is too contemplative to excel in any of the fine arts except poetry. Its casual successes in painting and music can possibly be traced to the Celtic side, or even a more favorable admixture of Latin blood. It is a people whose genius and cult are those of might and success; a people believing that what survives has the right to do so, that what succumbs ought to succumb, and that what triumphs does so by its own excellence. "Force," says Carlyle, "is the measure of all excellence. Being given a certain thing, if it can succeed, it is a good thing." And Milton gave vent to: "Weakness is true misery."

As long as the nation retains this consuming faith in itself and its destiny and moralizes its people to this end, it will keep its reputation among the nations and peoples of the world as a superior race; but failing such moralization, the nation will encounter more and more such checks as were met with from the Boers and later also from the African tribes. Every serious reverse met with of this kind should be regarded as a symptom of waning moral force and of a corresponding need to re-establish, re-moralize, and re-train troops and possibly officers. And so we find England to-day striving to introduce reforms in these regards. She cannot suffer many defeats and keep either her fixed and abiding faith in herself or the belief in her superiority and invincibility over weaker nations and darker races.

The triumph of the dark-skinned Japanese over a race of Caucasians commences in the minds of all races, conquering and conquered alike, an era of doubt as to any race's innate or natural superiority. This natural law of equality of capacity of races for growth, expansion, and fulfilling the destiny of human beings in their evolution toward their Creator or toward the good should be a source of contentment and joy with all except hopelessly

egoistic persons or races. If circumstances, surroundings, and the providences of their Creator have placed any race or people in the forefront of others in this march of progress, it should be awake to the responsibilities and obligations toward helpfulness of others less favored, and the fact that such divine favor was conferred upon it for noble ends. Unfortunately, too often in certain nations this idea of superiority is not traced to its source. The whence, whither, and why of things are not asked, or, if asked, are misinterpreted.

But, fortunately for the race of mankind, safety and speed in navigation, the cable telegraph, the increasing necessity for foreign products, and consequent increase of commercial intercourse of nations, are bringing races and nations into closer relations and knowledge of each other.

Before closing this study upon the morale of the British, it is well to glance at the other peoples that make up the Greater Britain—namely, the Irish, Scotch, and Welsh.

The Saxon Conquest did not weigh down on all the germs of the race of Britons or Celts, whose remains are still found in the Welsh, Irish, and Highland Scotch; a race strange, thoughtful, impressionable, sentimental, religious, capable of *élan* and enthusiasm, but incapable of continuity of purpose.

Surviving the centuries, this Celtic element pierces through the dull Saxon-Germanism. It shows itself when mixed with the English blood in the shape of humor, taste for sports and bets, as folly mixed with wisdom; and at times it lifts the Englishman above the level of his horizon. It was doubtless this Celtic strain that gives to the solidity of Shakespeare's writing their lofty flights of imagination and fancy; that helped to round him out, making thus of him a world-poet, rather than a national one.

THE IRISH.

The Irish, like the Welsh and Highland Scotch, had their beginning with the Celts, which races are characterized by a sweetness of disposition, a lightness of heart, and a nature poetic, oftentimes heroic.

They differ from the English and Lowland Scotch, who are of Teutonic or Scandinavian stock. The latter races are remarkable for their roughness and ferocity, their hardihood and courage. It is worthy of remark that the Celtic character has more points in keeping with the Latin than with the Teutonic or Anglo-Saxon race. The Irishman has always gotten on amazingly well with the Frenchman, Italian, and Spaniard. They have the same softness of heart, the same lightness of spirit, and the same sentiments, removed from the hardness and ferocity of the races of North Europe extraction.

Physically the Irishman is of a fine race—strong of limb, well muscled, and agile. Mentally he is at times seemingly ingenuous, but, taken as a whole, we must allow that he is eloquent, shrewd, and, when in dread of violence, even obsequious and cunning. These latter two inequalities obtain from the depraving influence of oppression and poverty, for it cannot be doubted that the Irish have been a greatly misused people.

The Irishman is naturally intelligent, quick-witted, and of an inquiring mind, and takes to learning and education. As a people, they possess the excellent qualities of loyalty one to another, hospitability, simplicity in their wants and mode of life, gratefulness for favors, and good-humor and contentedness. "Though great braggarts, and not very careful of the truth, owing to an excess of imagination, they are nevertheless *naïve* and sincere at bottom, and religiously keep their word when once it has been pledged." He is attached to the soil, to the land,

and would like a good master, generous, prodigal, patriarchal, and, before all, Irish.

The spirit of family, so powerful with the Celt, is a burden for the Irish peasants. The small farmer marries young; Catholic priests excite him to marriage in order to conserve the purity of customs. He has many children. A whole family soon lives upon a little land, which is divided into plantations of three or four acres. Either the proprietor becomes a sort of patriarch, patron of a family more and more numerous and miserable, or he is obliged to make cruel evictions.

In the Protestant province of Ulster there is a private right. The proprietor is obliged to accept as his tenant whoever has bought the "rights" of the last tenant.

THE SCOTCH.

The Scotch Lowlander is, as a rule, of fair height, long-legged, and strongly built. His eyes are brighter than those of the Englishman, and although his physical development is slower, when he attains it he surpasses the latter in muscular strength. He is the tallest man, as a whole, in Great Britain. Anglo-Saxon or Teutonic in origin, the Lowlander is intelligent, remarkable for sagacity in business, and persevering when once he has determined upon accomplishing a task. He is prudent, but his prejudice degenerates into distrust, his thrift into avarice. He loves his fellow-Lowland Scotchman; and he loves likewise learning for its own sake. By a curious contrast, this man, so full of sound, practical, common sense, is nevertheless filled with love of the supernatural. The Lowland Scots delight in stories of terror and ghosts. Though clever architects of their own fortunes, they are yet fatalists and believe in predestination.

The Scottish Highlander differs materially from his Lowland brother. He is a Celt, with all the qualities,

good and bad, of the Celt. He is more clannish, more vengeful and more valiant in war than the Lowland Scotchman, whom he thoroughly hates. These men, dressed in the Tartan plaids of their various clans, have from the earliest time been engaged in war against the Lowlanders and English, or combined with the latter against foreign foes, or engaged in blood-feuds with each other, fighting clan with clan. Their manner of life was for a long time similar to that of the American Indian. They were warlike herdsmen until the nineteenth century; during this time they often made predatory raids upon the cattle of the Lowlanders. In every war of any length that England has waged these people have loyally and bravely fought for the honor of the crown.

Their distinctive garb, their war-cries, and their fame as sung by poets and fostered by tradition have increased undoubtedly their reputation for bravery and valor, notwithstanding the fact that they are descended from the ever-warring Picts, whom the invincible Roman failed to conquer. The Scotch, having combat blood in their veins, backed as they are by their traditionary prowess, being a plain, poor, hill- and country-loving folk, will still in England's future wars to be among her very best soldiers. Being gregarious, they will doubtless still go as Scotch regiments, the various clans being in separate organizations, each with its own *esprit de corps*, filled with the cult of its heroes, fired with the warlike deeds of their dead warriors of the past, and each eager to maintain its old honor and add, if possible, new laurels to those already won.

An English author gives the following shades of difference between his compatriots:

"The Englishman is guided by habit, the Scotchman by reflexion and impulses, the Irishman by impulse only. The first is persevering, but slow; the second has more lightness of spirit, but also more fixity; the last has the

mobility of wind, and nothing is solid with him—he is as an air-balloon. The Englishman is high in credit, the Scotchman intriguing, the Irishman always vain.”

THE WELSH.

The Welsh are considered to be the purest type of the ancient Britons. Being Celts, they are closely allied with the Irish and Highland Scotch. They look upon themselves as a people separate from the English, both by blood-ties and the genius of ideas, and they have many times striven to throw off the yoke of English domination. They are addicted to mysticism, are musical, enthusiastic, shrewd, choleric, passionate, fond of controversy, and impatient of rules laid down by strangers. It naturally follows from this that they would be split up into a variety of religious denominations, differing in this respect from the English. And so we find them. Still, in spite of all their religious zeal, the Welsh are inferior to the English as regards general education. Nevertheless, they have many good qualities.

2. *France.*

The French nation does not differ from the others of Europe in having its people an amalgam of the most diverse races.

Even down to the present day, many of these different types have failed to fuse the one with the other or lend themselves to the Latin influences that we find generally in other parts of the country. In Auvergne, Morvan, Savoy, Provence, the peoples have maintained at the bottom of their natures much of the primitive tenacity, the spirit of routine, and many of the old usages of their ancient forefathers. This is likewise the case with the Celtic Bretons.

The result of all this is that in many provinces in

France there are different dialects of the French language; and in a few a difference so great as to render it impossible for a Parisian to understand the provincial.

In the northeast the Germanic element has preserved its preponderance. There we find in great numbers the large blonde types, having the characteristic meditative and phlegmatic temperament of the Teutons. These Germans and Flemish have a marked taste for industry. Among them we also find a mixed type, formed by the infusion of southern blood, which makes this type more lively and petulant than the former.

The Gascons in the southwest at the foot of the Pyrenees Mountains have been formed by an influx of southern blood, giving a physical type well-knit and browner in color, and a disposition quick, alert, a mind fruitful in resource, and an imagination vivid and spontaneous in the production of brilliant works.

Two great divisions are remarked in the French population, in spite of the protests by some of incontestable unity. The two divisions lie one in the north, the other in the south, and have been the cause, in all epochs of French history, of many wars and remarkable deeds.

The foundation of the population is everywhere Celtic, but the Roman mixture is more noticeable in the south and the Germanic mixture in the north. These two mixtures bring about in these sections a difference in size, color, physiognomy, and bearing of the people, and also affect the country morally, intellectually, and politically. Thus, while the northern population of France has contributed the most efficaciously toward its material well-being and toward cementing it into a nationality by its solid qualities of bravery, frugality, industry, and honesty, the quicker and finer population of the south has contributed both to the evolution of French thought by its resistance, opposition, and hostility to the Paris idea, which is perhaps more *mondaine* and cosmopolite than it

is French. For more than two centuries, likewise, this population of the south has contributed to France the majority of its military men and governors.

The French, then, cannot boast more than any of the other nations of Europe of having purity of blood. "But it does not have to deplore this fact, but even to felicitate itself," says a French writer; "for it is in consequence of these mixtures that France has acquired a veritable intellectual force: synthesis. Equilibrium has thus been established between the different faculties, and the country owes to the same cause that special genius which permits it to cultivate with an equal success the sciences, letters, the arts, and the industries; at the same time gives its people their notions, inherited from their ancestors, of justice, fair play, and poise."

The result of these various crossings gives to Frenchmen in general their characteristic quality of generosity.

France is, above all, an agricultural country. Its country-people, simple in their wants, thrifty and economic in their habits, simple in their religious faith, possess moral qualities which guarantee a long national life to the country still, in spite of the fears and alarmist reports of rampant race-suicide in the nation.

A distinction must be made between the people of the larger cities, especially Paris, and the French people.

Besides being an agricultural country, France takes first rank among the nations of Europe in the industries where articles of luxury and good taste are in evidence: silks, fine wines, jewelry, crystal ware, fine porcelain, tapestry-weaving, etc.

In religion, the majority of the French people are Roman Catholics, though all religions are tolerated and respected, from the Protestant to the Jewish on to the Greek and Mohammedan.

The Protestants are chiefly in the south and south-east; the Jewish chiefly in the ceded province of Alsace-

Lorraine and in the east. But all cults have the centers of their religious life at Paris.

During the latter years an effort has been making in the country to divorce the State from the Church, especially the overwhelming Catholic influence, and to have a statement of taxes upon the rich and numerous properties of that Church. In this regard, the Government, with its army for enforcing its mandates, often ran counter to the wishes of the people of the rural and village districts, resulting in disturbances more or less serious. This shows to what extent the minds of the common people are still under the influence of the discipline of the Church, in spite of the advanced thought of French statesmen and men in authority.

The French are the most sympathetic and sociable people of the earth, which qualities have contributed much to their renown. They have great vivacity of spirit, a prompt, ardent invention, which have led them to conceive the most difficult projects and to find resources in the most adventurous things; they have a natural and instinctive kindness and honesty, a generosity always ready to receive the unfortunate and to forget injuries. In this they differ diametrically from the English. It is in their taste for arts and letters that they show to the most exquisite degree the sentiment of grace and beauty. A boiling courage that makes them eminently proper for engaging in attack, a natural spirit which leads them incessantly toward display, are among their ancient qualities that made Cæsar say that the Gauls loved especially to "fight bravely and speak ingeniously." But, with all these eminent faculties that make of the French the most enlightened people of modern times, the people that all others love, imitate, or envy, it is a nation essentially light, mobile, inconstant, and eager for novelties. The Frenchman becomes enthusiastic and as quickly despairs; he breaks with laughing to-day the idols which he yester-

day worshiped; he lacks fixity in ideas, perseverance in his enterprises, solidity in spirit; eager for pleasure, credulous, and ridiculously vain, he is too often full of presumption and ignorance. He sacrifices all to spirit; he adjusts himself in all difficulties by good and fine words; at the same time he makes fun of all, even of himself. With contempt of the past, careless of the future, he is seen by turns angry at the least injury, and supporting the most strange oppressions. According to their hatred or their love of the moment, the French are the people the most difficult or easiest to govern.

"Probably more diametrically opposite characteristics," says Le Bon, "have been attributed to the French by writers of various countries than to any other people. This is not strange, as it is no easy task to sit in judgment over a nation; indeed, its psychology is one of the most difficult subjects of discussion. Speaking broadly, the character of the French exhibits a combination of northern and southern qualities. Its inhabitants form a link between the Roman civilization of the south and modern times. The most diverse types are met with among the French. You will meet the babbling Gascon, ever in motion and ready to fight; the men from the plateau, unused to hard work and slow to make friends; the people from the Loire, with their quick eyes, lucid intellect, and well-balanced temperament; the melancholic Breton, always in a dream, but full of tenacity in all the concerns of real life; the Norman, slow-speaking, circumspect, and prudent; and the men from Lorraine, the Vosges, and Franche Comté, who are quick-tempered and enterprising." All these Frenchmen, when gathered together in the large towns and cities, especially Paris, influence each other and evolve what may be called the general character of the French people, as encountered in commerce, social, business, and diplomatic intercourse, and in the world's work generally.

The Frenchman is extremely impressionable and capable of fully reflecting the ideas conceived by other nations. It is thus that all the great movements of Europe have found a powerful echo in France, if the French did not originate them. This explains the universal character of the French Revolution. It was France that proclaimed the "Rights of Man," and posterity will no doubt praise her for it. It is France that does not allow its progress to be stopped by matters of detail, but always seeks for principles. The Frenchman is extremely sociable; a feeling of good-will attracts him to his fellow-men, and a spirit of equity dictates his conduct. He is discreet, polite, and pleasing in his manners. An intense affection for his native land and language animates him; and no one feels any more severely than he the bitterness of exile. The sons of France are distinguished not only by quickness of comprehension and superior reasoning power, but are remarkable among civilized peoples no less for their taste than their tact. Several nations are indebted in a large measure to them for the art and science of many trades and professions, notably the art and science of war. The world's greatest writers on military subjects have been Frenchmen; and the name of Napoleon is second to none in the world's list of the greatest warriors. And it is to be remembered that the men he conquered with were Frenchmen, who went from glory to glory and victory to victory under the leaders whom he suggestioned with his own mighty desires. If the French only have this kind of leadership, they are never lacking in *élan*. It was Napoleon who invented the epigram, "The word *impossible* is not French." Their vigor, great activity, capacity, and personal worth are shown in the revivals which have succeeded each national disaster. The national life of France is still as intense as that of any of her sister nations of Europe, with the possible exception of Russia.

The weakness of this people lies chiefly in the low-tide

of education; France lagging behind some of the neighboring nations in this regard, and also in the laxity of moral and social conditions in many of the cities, into which the young and enterprising will continue to throng.

The religion is mostly Roman Catholic, although a wave of Protestantism dashes over the country now and then, with a consequent ill-feeling against the clergy and monastic orders. Still this Church is a great power in France, though the State officially recognizes, in addition to it, the Lutherans, Reformed Protestants, and Jews, in exempting their ministers from military service. The military service of France, with these exceptions, is universal.

But it cannot be doubted that the strength of the French people, from a military point of view, will be weakened in event of war by its immigrant population of Italians and Germans. Blood is ever thicker than water, and community of language gives national unity. In spite of their boasted motto of "Liberty, equality, and fraternity," their "Marseillaise Hymn," and the leveling influence of the Revolution, the French are a nation of hero-worshippers. What the French people desire with a like ardor is the old centralized *régime*, the State directing everything, absorbing everything, regulating the smallest details of the life of the citizens, thus freeing them from the necessity of displaying the least glimmer of initiative and reflection. Whether this authority placed at the head of the State is called "king," "emperor," or "president" is of no importance to them. This authority, whatever it may be, will be obeyed, as it will perforce have the same ideal, and this ideal is the same expression of sentiments of the soul of the race. And the race would have no other.

This, it will be readily seen, is a source of strength, if their hero be a worthy one; but if such a hero-leader be weak or designing, it will prove a serious weakness.

France, as has been before stated, was formerly many minor nationalities: Gascons, Bretons, Picards, Flemish,

Burgundians, and people of Provence. These were broken, to an extent, by the French Revolution; since that time the unification has been going slowly on, but is delayed by the variety of races, with their corresponding varied ideas and sentiments. This is believed by French thinkers to be the cause of its dissensions, unknown to peoples that have become united by fusion. Many state that the nation as a whole is not ready for a republican form of government; and the question is debatable, whether or not the defective education in many places conducted by the Catholic Church is or is not responsible to a large extent for this lack of readiness.

Summing up, it may be truthfully stated that the Frenchman is vain, fond of military glory and the pomp and circumstance of war. He is excitable, discontented, changeable, and restless.

It must be remembered that in France the institutions and government are all under ministerial or bureaucratic or church control. The liberties of the people, as understood in a republic like the United States, are unknown and unwanted by the people generally. There may be continuity of policy and purpose, both as to domestic and foreign affairs, but it is aside from the form of government, and springs from the mind and genius of the French people as a nation, and will be carried out whether the government is republican, oligarchic, or autocratic. No one is able, therefore, to predict the permanency or downfall of the Third Republic of France; for depending upon the genius and ideals of a nation must be its government, good or bad, democratic or despotic.

The Republic, as such, has many enemies, and its continuance will depend largely upon the will and mind of the people, which cannot be said to have determined the final form of government. It must be remembered that the French people are superior to their politicians, and that many of the best thinkers and most capable men

are never allowed to come into power; but they nevertheless give trend to thought and action.

Liberty is but a word with the Frenchman, provided he has fraternity and equality. He is patriotic and brave to rashness when properly led. Full of fire and vigor, the life of this people is not yet on the wane by any means, and the ideas and influence of this generous nation will contribute to the betterment of many peoples and nations for a long time to come. It was rightly said by the Count de Vanblanc: "Anything can be done with Frenchmen, if one knows how to animate and impress them with vehement ardor; otherwise nothing need be expected."

With a leader capable of influencing by speech and acts such as was Napoleon, they will appear again on the field of battle as a nation of heroes, filled with enthusiasm and martial ardor.

3. Germany.

The German, like all other Teutonic races, is cold, slow, patient, stubborn, courageous, and at times even brutal. Severely practical in business, he acts, rather than discusses; but he is cogitational withal. His patience shows itself in his painstaking in the social and physical sciences and philosophy.

Intellectuality, profoundness, moral earnestness, and discipline are the best qualities of this people.

They are given to the cult of their great men, both rulers, statesmen, warriors, poets, musicians, philosophers, and scientists. And it must be admitted that their roll of honor is longer than any other modern nation, except perhaps Italy.

This array of geniuses and great men has not tended to lessen the Germans' overweening and inextricable pride in the superiority of their country and people over other countries and nations, even when they adopt an-

other country permanently and become citizens thereof.

Owing to the hereditary traits and virtues in the race, to their credit be it said, they always make good citizens in the country of their adoption.

The most tragic test of the patriotism of such a class of citizens would be that of war between the countries of their adoption and their cherished "Fatherland." May the son, to protect the bride of his choice, never have to lift his hand against his mother!

The German is discontented with his religion and loves to reason upon it, but withal is tenacious of forms of the past.

Three-fifths of the population of Germany is Protestant, one-third Catholic; the other cults are mostly Jews. The Catholics are mostly in the south, particularly in Bavaria. The population is tending toward the towns and cities on account of industry and commerce. It must be remembered that Germany is not a strictly agricultural country by virtue of the suitability of its soil. The products have come from the ground, having been wrested from it by the energy, force, and patience of the people, and in spite of stubbornness of soil and rigors of climate, which characterize the countries of middle Europe, which do not give upon the Atlantic Ocean.

The government is a constitutional monarchy, a union of several States of German-speaking peoples into one empire, with the kingdom of Prussia at the head and her king with the title of "emperor"; all bound together more or less with common ideals, common language, common aim, and an intense love of the country. There is a noticeable lack of unity between the North and South Germans, springing from difference of dialect, religion at times, and the infiltration of southern blood into the latter.

Physically the German is well-knit and solid, and while not making athletics and sport a passion as the

English do, they do not neglect their bodily development.

By virtues, strength, and numbers Germany is great. The population since the foundation of the Empire has increased from 41,000,000 to over 61,000,000. Its rate of increase is greater than that of any other of the larger European States, being 809,000 annually, and only surpassed by the rate of increase of population in the United States of America. A fact but little known outside the country is, that the surplus incoming has exceeded the outgoing or emigrant population during the last few years.

"The German has a profound love of Nature, possesses rare poetical instincts, and a *naïve* and sincere devotion for any cause he may have embraced. At the same time he is as easily led into extremes: true feeling degenerates with him into touchiness, politeness is transformed into an adherence to rules of etiquette, anger rouses into fury, just resentment turns into rancor, and the pride of being degenerates into extravagance and selfishness."

Ethnically the inhabitants of Germany are not all of them entirely German.

Even the Germans of the North do not make part of the same family with the South Germans.

The former—that is to say, the inhabitants of Schleswig-Holstein and Hanover, like the greater part of Holland, the Flemings, and part of the Belgians—belong to the Germanic or Teutonic stock.

The South Germans, who comprise the Bavarians, Bohemians, and the inhabitants of Würtemberg, are, in their manners, customs, genius, and physical characteristics, Celtic; and the Bavarians especially, though having many good qualities, are in rear of the others in morals and education.

The Prussians belong to neither the Celtic nor Teutonic group. Someone has aptly said: "The Prussians are neither Slavs nor Germans; they are the Prussians";

and as such they are, in hereditary and acquired characteristics, the result of the union of French, Germans, Slavs, and Finns.

"The German, in spite of his tenacity and strength of character, possesses less individuality than either the Frenchman, Italian, or Englishman. He is more easily influenced than they by popular opinion, and he delights to move in masses. There is method in his follies, and he readily submits to discipline."—*Reclus*.

The people as a whole are credulous, believing firmly in the authority of the Empire, in spite of the tendencies toward democracy and socialism—even anarchy, evident in some quarters. But the complaints of the people are all on the surface; perhaps the intensity of the nationality of the Germans is surpassed only by that of the Japanese.

In Russia the word "nation" is seldom mentioned, but the "Russian people"; while in Germany it is the "Fatherland."

The policy of centralization of States inaugurated by Von Bismarck and now being pursued by the Government, while it will further national coherence and solidarity, will undoubtedly destroy centers of thought and enterprise, together with the individuality of the people. The consequence of this restriction of local liberties will be a weakening of the nation's morale by reducing the initiative of its people.

"Indeed, no people of the present age," remarks Le Bon, "has more entirely lost its initiative, its independence, and the habit of self-government than the Germans." It is no less interesting in arriving at a true estimate of this people that, after hearing the opinion of their old enemy, the French, we should hear the opinion of his own people by one of Germany's most learned professors of the University of Strasbourg, Herr Ziegler:

"While self-help is the dominant tendency of England,

recourse to the State is the characteristic of Germany. We are a people that for centuries have been accustomed to being under guardianship. Moreover, during the last twenty years the strong arm of Bismarck, by assuring us security, has caused us to lose the sentiment of responsibility and initiative. It is for this reason that in difficult and even easy cases the German people appeal for aid and protection to the State and abandon themselves to its initiative."

The national key-note of this country is: A strict and paternal governmental control of thought and action of all the people for the good, glory, and honor of the German Empire.

A quiet sobriety and placid continence characterize the people.

They believe in the monarchy, if not always agreeing with the monarch; and this high and sterling confidence, natural and deep-seated, renders the *Rath* system easy and liberty safe. At home and abroad the German is clan-ish and loves to form communities of his countrymen wherever he is.

They are thrifty and saving of money. The nation is endowed with the cult of the Fatherland as the result of its leaders, Bismarck, Von Moltke, and its latter emperors.

Discrimination against foreigners, both in industrial schools and work, is quite common, and finds its complete justification in the defense of national interests.

A most valuable and distinctive quality of the German mind is discriminating intelligence and clear thinking, carried into all the practical affairs of his life.

A strong sense of public duty and willingness to take up its responsibilities without pay fill the hearts of the people of Germany much more than in any other country. By this means the State is able to carry out its system of parental government and watchfulness over trades, schools, charities, and other institutions.

As to the military status of the German, it may be remarked, in the words of Mirabeau, that "War is the national industry of Prussia."

Military service is obligatory for every German between seventeen and forty-five. All able-bodied men, except priests, princes, and candidates for theology, are subjects for compulsory military service in the German Army, in practice; but in principle there is no exception for churchmen. The call is made for each young German at the age of twenty years.

From the psychologic characteristics of this people heretofore cited it would necessarily follow that the German soldier makes a cool, steady fighter, fond of being led, but without the self-reliance, daring bravery, or power of initiative under all circumstances which characterize the American soldier, or even some classes of soldiers in the English Army, especially the Irish and Scotch. His parade and fighting maneuvers are precise and mechanical. They cannot be equalled by the soldiers just mentioned. Neither in the American Army is this desirable, as its military excellence is along other lines, by virtue of the genius of its race. The German soldier is obedient and delights to obey.

By virtue of the admirable attention to detail on the part of its officers, and in consequence of a harsh and unbending discipline, the German Army has become a magnificent fighting machine and so with each of its soldiers. But the latter are very much like wheelbarrows: they go as far as they are pushed by their officers and then stop; while the American soldier is like an automobile, having the motive power within. Go-ahead and resourcefulness are inherent in the latter; but the American soldier has the defect of this quality in that he is not so easily controlled as his German comrade.

It does not follow from what has been stated as defective in the German soldier that he is an easy man to

conquer or that he is at all deficient in courage; just the reverse. He is the best military example of what unremitting training in every respect will do toward making a soldier of the ordinary mortal. The German soldier is not an excitable man. He has faith in his leaders, who are often harsh and brutal, though always efficient; and his excellent instruction in all that pertains to combat—nothing being left to chance. His physical fitness, his pride, and his patriotism render him a worthy and formidable foe of any nation's soldiery. The discipline of the German Army is good, its entire *personnel* is intelligent, and its bureau of information is excellent.

Since Alsace-Lorraine is now a part of Germany, a word concerning the Alsatian soldier is not out of place in this connection. He is of a tall and powerful race, and excels in bravery and efficiency as a warrior. The French Army at all times has utilized and appreciated his services. Indeed, several of the most famous generals of the Republic and of the Empire were Alsatians. Of the young men called out to military service in Alsace, 97 per cent can read and write, and the majority can express themselves in both French and German.

The army that results from this system of military service and the unremitting training in Germany is perhaps the best fighting force in the whole world.

Naval service in Germany is likewise obligatory. Before the Franco-Prussian War this country took rank among the second-rate maritime powers; but by dint of method and the tenacity and perseverance that characterize the German race, this has all been reversed, and to-day Germany takes second place among the maritime and naval powers.

In Germany the military and naval service has been rendered popular with all ranks and conditions of the people, and as a consequence of the formation of the seahabit, Germany's commerce, trade, and influence is ex-

tending itself from year to year in all parts of the world, to the benefit and glory of the nation.

In addition, many weaker and less civilized nations have availed themselves of the military art and experience of German officers in the re-establishment of their armies.

A few of the Germans leave the country for fortune and the principles of democracy. Many of them are liberty-loving in theory only, not being able in practice to divest their minds of the long-suggested idea of the divine rights of royalty. But many socialists arise among this class, who wield in the country itself an influence for the general good of the common people, but at the same time not an influence radical enough to produce popular upheavals and internal dissension.

Each German, after all, is a patriot, who esteems his emperor and the Fatherland far above all other things. This country and emperor are good to him from the standpoint of parentalism and guarding the general interests.

In spite of the vain-glory and military severity reputed to the Emperor, he sets the example of decency, good morals, and of being a good father of family. Likewise, in all things that pertain to a well-regulated family, the Empress on her side sets the German women the pace as a good *Hausfrau*.

The hereditary and acquired traits, moral resources, general education, and virtues of the German people render the country safe within and respected from without, while at the same time there is enough liberty of press and speech to bring about reforms and prevent the long continuance of abuses.

4. *Russia.*

"From a psychologic standpoint, the Russian people is more Asiatic than European. It is energetic, and its beliefs are stable and character independent."

Because of the variety of people making up this gigantic empire, to arrive at a knowledge of the spirit or genius of the nation taken as a whole, it will be necessary to consider the ethnical elements and their characteristics separately as they exist throughout the empire.

THE SLAVS.

The Slavic element is the heart and soul of modern Russia. It is through the Slavs that the process of "Russification" is going on in politics, religion, language, and in the various institutions for learning and training the people. And, indeed, military service was formerly shortened in favor of those able to converse in the language of their Slavonic officers.

Whatever be the vicissitudes of their national life in the shape of social changes and internal revolutions, the various Slav groups must still remain the civilizing element in Russia; and although the assimilating influence of Russian nationality has not kept pace with its political growth, because of contact of equally strong and equally civilized but diverse peoples, yet the expansion of the Slavs in the annexed lands is none the less extraordinary. This "Russification" is going on, more or less rapidly, both in Europe and in Asia.

The Slav is hardy; and by heredity some of the Slavic groups are migratory and everywhere make themselves felt, either by holding the reins of government and progress, or by adapting themselves to their surroundings and adopting the ways of the people among whom they are thrown.

"Most of the Russian Pan Slavists have hitherto dreamed of this 'Russification' or union of the Slav populations in no spirit of freedom or absolute equality. Most of them would transfer the hegemony to Holy Russia as represented by the Muscovite nationality, its

government, and its Church. But how is such union to be effected without imposing upon the weak and planting the seeds of future revolutions? For in Russia, even more than in other States, it behooves us carefully to distinguish between the nation and its rulers. Russia is at once a modern people seeking in agriculture and industry the conquest of half a continent, and an effete empire seeking embalmment in the ceremonies of Mongolian and Byzantine traditions. A new and an old land, an Asiatic monarchy and a European colony; a two-headed Janus, western in its young and eastern in its old features."

"To the old Slavic people belong the Little Russian, the Great Russian, the White Russian, and Cossacks. The Little Russian is distinguished from the Great Russian in physical features and physical strength, the latter being less for him, although he surpasses the Great Russian in natural intelligence, good taste, poetic fancy, but is less persevering."

The Veliks or Great Russians form of themselves alone more than one-half of all the inhabitants of the empire. They have distributed themselves over Central Russia and have colonized themselves in Siberia. They have become the preponderating and imperial race, imposing their political forms on the rest of the empire, their speech acquiring corresponding predominance as to the official language and literary standard. They have all the advantages following from uniting together as one people in all their aims for ascendancy. The Great Russians are, on the whole, somewhat shorter but also more thick-set than either the Little or White Russians. The greatest percentage of youths rejected as unfit for military service occurs in the central Muscovite provinces, where these people are situated. This may be particularly due to deterioration of the race in the spinning factories and workshops of Central Russia, for wherever the blood has

not been impoverished by squalor, foul air, and enforced labor, the Great Russian is remarkable for his broad shoulders, open features, and massive brow, with face often of strikingly noble type. Under the influences of education even the Russian peasant becomes softened, refined, and effeminate. The Russian Slav is not of the same fiber as the people of the northern races; he has not the savage energy nor robust gravity of these types. His southern nature is revealed in his quickness of action and eloquence of word and gesture. Although extremely gentle and loving after their own fashion, the Great Russians are still worshipers of brute force, and among the peasantry the authority of the father and husband, often amounting to brutality, is never questioned. The sentiment of love-matches, common among the Little Russians, is the exception with the Great Russian. The terms of the marriage contract are arranged by the elders of the parties and independently of the bride and bridegroom; nor would the elders so far forget their dignity as to consult the couple on the subject. Some idea of a Great Russian household, that dark abode of domestic despotism, may be gleaned from the national songs, especially such as occur in Shisiu's collection, as well as from Ostrovsky's dramas. Absolutism, though perhaps of a kindly type, was the rule in the Great Russian home. "I beat you as my fur, but I love you as my soul," so runs a favorite Russian proverb. This characteristic, to the casual reader, would seem to be very far-fetched in relation to those which would influence those people's efficiency in battle; but it must be remembered that the commune, and even the State itself, are universally regarded as an enlarged family. An absolute authority, a will without appeal, imposed upon all by a common father—such is the ideal society as conceived by each of its members.

This community idea runs like a thread from the family to the country entire—community of goods, of

lands, and interests, and all left to the heads of family and government. But in this respect Little and Great Russia present a most remarkable contrast. Every Little Russian village had an independent development; no one thought of enslaving his neighbor; the motives of war between communities were either the struggle for existence or a love of adventure, rather than the thirst for dominion. Hence their warlike undertakings were conducted without fixity of purpose or that unflagging tenacity of will which inspired the policy of the Great Russian rulers.

In his communes and unions the Great Russian enjoys as much, possibly even more, equality than the other Slavs; but in his conception of political union he is the most logical of monarchists. In the words of the national proverbs, "The earth is mother, but the czar is father"; "Without the czar the earth is widowed." The loyal Russians are almost fanatical in their worship of czarism, and an ardent love, mingled with awe, animates them when they think of their master, the czar. Even if he be capricious and cruel, many bow down before him all the more devotedly, for he appears in their eyes all the more sublime. As the guide of their own actions, they seek not their own but their sovereign's will, be it inflexible or changeable. Hence no prince was more popular than Ivan the Terrible, who seemed to his subjects awful as Destiny itself. The people, unmindful of so many other heroes, still remember him, and the Vladimir of their songs is "ever merciful and dread prince." It must be borne in mind that the present social condition of Great Russia, as well as that of their kinsmen, the Little and White Russians, is still the most wretched in the civilzled world. But this respect and idolization of authority by the ignorant and lowly people of this country—an authority directing the whole in event of war or other necessity—must for a long time to come constitute one of the chief sources of strength and good morale for its

fighting force. Men thus subject to obey and look up to those in authority undoubtedly have less initiative and independence of action, but they are more easily controlled and disciplined, and will obey and do as they are told. And these traits we find in the Russian soldiers *par excellence*.

By reason of his character, gentleness, and good nature, the Russian is easily swayed by religious fanaticism. And, being both an Eastern and a Western people at once, it will not seem so strange to state that Catholics, Protestants, Pagans, Buddhists, and Mohammedans are all found in the empire of Russia. The Russian people are dominated both by political and ecclesiastical power, the governor and the bishop occupying parallel thrones in the church.

It is certain that the czar, absolute monarch and supreme pontiff, derives from this double majesty a moral superiority, which places him in the mind of his subjects above all the powers of the world. He is a sort of demi-god that they admire, implore, and revere almost as the equal of Divinity itself, and who is called simply "Father." This sentiment is in conformity with the Slav spirit, which is, by its mystic nature, its docility to servitude, its gross ignorance, altogether Oriental. "To the eyes of Orientals," says M. Cyprien Robert, "the absolute sovereignty resides only in religion. In the Orient it is the Church that gives birth to nationalities and saves them from death when they succumb. Thus the Russian Church animated again the Russian nation destroyed by the Mongols and the Greek nation absorbed by the Ottoman. In Russia, as in Greece, it is the dioceses that formulate the politics of the province."

"The Russian Empire," says Rudtorfer, "owes principally its force to its geographical position, to the immense difficulties that the absence of good routes oppose

to the invasions even of a victorious enemy, to the rigor of winters in boreal regions, to the sterility of the soil in certain parts of the empire, to the particular character of inhabitants, and to the small number of important towns, which makes difficult the establishment of great places for provisioning."

The oppressions of the people by the nobility have rendered the bulk of the nation deeply religious, although, it must be remembered, each after his own style. Freedom of worship has only recently been granted by the Czar with other reforms, including popular representation, looking toward the betterment of the people. Owing to its vast political importance, Russia cannot fail one day to take the lead in progress and become influential in the development of human culture; hence all the more strenuously should its people strive by social progress to take the place to which it is entitled. And it is worthy of remark that even the Siberian exiles are helping to work out the destiny of Russia in the Far East, reclaiming vast districts and acting as pioneers in its progressive march in that direction.

Again, the spread of the Russian language among the various peoples comprising the empire is contributing towards binding them together nationally, thus bringing about the complete "Russification" of this vast domain.

Branches of the Malo-Russ and Great Russians are the Cossacks, who became famous because of the warlike and knightly service they rendered the people against the nomadic Moslem tribes on the Russian borders. The old valorous Cossack spirit of this people, their former chivalrous ideas of justice, temperance, and protection of the weak; their disdain of pain and death; their endurance of hardness, and their bond of union found in common danger and love of the plains or steppes which they swept with their swift and hardy ponies—these things

have not died out in them, but, in modified forms, still make them the bravest and most invincible horse-soldiers in all the world. Because of their prowess and inestimable services, they derive many favors and immunities from the Government not enjoyed by other citizens of Russia. And, in spite of the infiltration of modern ideas and modern methods into the country, the freedom-breathing Cossack songs and the traditions of his heroic forefathers still serve to inspirit the Cossack soldier. Nearly one-half of the Russian cavary is composed of these skillful and daring riders.

As the Finns and Poles, Laplanders, Tartars, and Circassians form no unimportant part of the Russian people, it is necessary in this connection to give in brief their distinguishing moral and mental characteristics.

THE POLES.

Like all civilized peoples, the Poles are too often judged by their princes and broken-down gentry. They, in fact, present a variety of character. But the general type, as described by careful observers, has natural gifts, rather than those deeper, truer, and nobler qualities that are the outcome of patient labor and perseverance. Rash, impetuous, enthusiastic, courteous, and obsequious, they are more successful in awaking the esteem of others for them than they are careful and anxious to earn and maintain it by their conduct. They have never learned the excellent gift of plodding, therefore their ambitions are rarely upheld by strenuous action or steady work. Imaginative and capricious, they have fits of energy which lead to brilliant temporary results, but in the main the Poles display a contempt for labor. As a people, however, they are more civilized than the Russians, and their towns and cities are cleaner.

THE LAPLANDERS.

The Laplander is suspicious, dissimulating, and a deceiver. He almost always dupes those with whom he trades, but he never steals. He is violent, irritable, but timid and hospitable toward strangers and kind and good to the poor and animals.

We distinguish three classes of Laplanders: those of the mountains, those of the forests, those of the coasts. The first class live by the produce of their flocks and reindeer; they remain in summer on mountains and in winter in the plains; their nomad life obliges them to transport with them their families, their cattle, and their tents, when the want of pasture or the season forces them to change residence. The second class are more sedentary; their reindeer herds and cattle are less considerable; they conduct them into the forests or else they leave them graze freely, and occupy themselves with hunting. The coast Laplanders are fishermen, and have still less cattle than the preceding class; they intrust them to their compatriots of the forests or, while they exploit the lakes one after the other, they send their women and children to watch the flocks on the mountains.

Food plays a great *rôle* in the life of the Laplander; it can be said that he is always hungry; he eats with gluttony and as long as he can hold it; but when food is scarce he withstands want marvelously. On the coasts fresh, smoked, salt, cooked, and even raw fish make up the bulk of his eating. In the interior places they live upon a meat and milk diet only; and, with few exceptions, the reindeer is the sole meat that the Laplanders know, but they eat it only in winter and autumn; in spring and in summer they are satisfied with a milk diet.

The Laplanders are drunkards by passion and sober by necessity, their country or industry not furnishing

them any fermented beverages; but when they can find brandy they drink until dead drunk.

With an appetite that nothing can appease, it is understood that the Laplander is essentially a hunter; in fact, he finds in his game enough for his cupboard. His dogs are large, strong, and capable of attacking big game; the Laplanders are, nevertheless, courageous and excellent marksmen. They attack a bear with resolution and consider his death as a glorious exploit; but they have a superstitious fear of the wolf. They catch them generally in traps, as well as the lynx and the fox. They take the hare with traps, the beavers with arrows, and always shoot at the head in order to have the furs; animals such as martens and squirrels they shoot with arrows pointed with a sort of polished ball, with which they stun the animal without tearing the fine tissue of the skin. The Laplanders are very skillful with their hands; their light barks are very delicately worked; they know how to adorn their trunks with bone and ivory incrustations, which they cut and engrave very skillfully.

The women prepare the reindeer's skin, cut and make clothes, shoes, and gloves, and are more laborious than the men. The latter are quite indolent and work only when circumstances oblige them.

THE FINNS.

The Finns are serious, intrepid, indefatigable; they bear all deprivations, all worries; they have a perseverance which degenerates sometimes into savage obstinacy. They are extremely attached to their national name, to their language, to their customs. In their private relations they show hospitality, frankness, and kindness. Nevertheless the inhabitants of the southern coasts have contracted the habits of bad faith and egotism. The excessive love of vengeance, the ignorance of pardoning of-

fenses, are reproached to the Finns, and this reproach is, unhappily, confirmed by the great number of assassinations which are committed in the country.

The Finn peasants live in huts which are not divided into rooms. A big stove near the wall heats this miserable hut; smoke leaks out sometimes through an opening in the roof, at other times it is left to pass through the door and through the window; in winter the hut is lighted with long pieces of pinewood. In these black and smoky dens one will be astonished to see clothing kept with much cleanliness. Vapor baths are one of the greatest pleasures of the Finns, and it is from those established long ago in central Russia that the Slavs have learned the use. The Finns have a natural gift for poetry and music.

The Finn population is divided, as that of Sweden, into nobility, clergy, burghership, and peasant. The first two classes enjoy certain privileges; only the third exercises commerce; the last, as free as in Sweden, is distinguished by imperial peasants and by freeholders. Each of these four classes of the population was long ago represented by deputies it sent to the State's Assembly. On the whole, the Finns are far ahead of the Russians on the route of civilization.

THE TARTARS.

The customs of the Tartars approach European civilization. Industrious, rich, sober, and full of domestic virtues, this conquered people also appears to us almost superior to the Russians, their conquerors. Noble and fine features, black and piercing eyes, and long beards give them an imposing manner, although they are generally of medium height. Their exactness in observance of ceremonies and religious abstinences does not exclude the sentiments of a hospitable tolerance towards the Christians. The men's dress possesses the Oriental char-

acter, with the modifications reasonably necessitated by the climate; in that of the women, the luxury of pearls and fringes is joined to caprices of mode and coquetry. Still the customs are rigid: the family is a patriarchal monarchy; man commands as master, and the law permits him polygamy; however, by a natural effect of civilization, few Tartars marry many women at the same time; sometimes, if the first wife is old, a younger one partakes of the master's bed, but not of the domestic honors of the mistress. The Tartars speak very purely their native language, and know often Russian and Boukharo-Persian. The frequented schools, the mosques well kept, a great activity in the manufactories and in the home, in shops and everywhere, place this nation in high rank among the nations of those regions.

THE CIRCASSIANS.

These people are renowned for their beauty. The men are tall, robust, with a proud and gracious step. The women have the most delicate forms, a white skin, black hair, big eyes filled with fire, and a light step. The men were sold formerly to form the militia of the Mamelukes, the women to stock the harems of Turkey. The Tcherkesses (or Circassians) are divided into a very great number of independent tribes, which have few relations between themselves, and which are united only in their aversion to Russian domination. The population is divided into three classes: the princes, the nobles, and the peasants. There is an intermediate class of nobles, which does not possess lands and cultivates those of the princes. Each chief of a tribe is assisted by a council of old men. The peasants have charge of the cares of agriculture and of the guarding of cattle. The noble, always armed, now with bow and arrows, with the casque and the cuirass, again with gun and pistols, which are furnished him by

the merchants of the coast, is only occupied with war, with pillage, and with hunting. The ordinary habitations consist of huts of wood and of branches; but the princes live in a sort of strong castle, built upon the summits of mountains or lost in the hollows of gorges; most of these castles are fortified with earth ramparts and drains.

The Tcherkesses were apparently converted to Christianity by the Armenians in the Middle Ages, but to-day they are Mussulmans who have few scruples. Their customs are cruel and savage. They exercise the right of vengeance for many generations. Nevertheless, it is said that they are hospitable.

A GLANCE AT RUSSIA AS A WHOLE.

The high destiny that awaits the Russian people in the world's civilization is beyond estimate. The splendid resources of the country, both materially and physically, the originality of the people, who are awaking to the fact of their own innate worth and ability, will make the name of Russia at no distant day glorious.

Relatively, the Russian people are far in the rear of European nations mentally and morally, despite their honor-roll of great statesmen, literary men, artists and musicians, and warriors. To obtain a proper point of view of this people, we must remember that the soul of Russia is Asiatic.

The present mental and moral state of the people, although yet very low, is the result of their toil, hardship, endurance, respect for authority, and also of the efforts of many of those in power to elevate them and to better their conditions; for there are many noble people who desire the well-being of the lower classes. In bodily force and size the Russians are above the average of the nations of Europe, and gymnastics among them are pushed

to great perfection, but hygienic living is but little practiced. Their dress and diet are ordinarily simple and nourishing, but on occasions of *fête* abundance and luxury obtain when at all possible. It is a joyous people withal, loving dance and song.

Orders—titled, civil, religious, maritime, and military—with ownership of the land by the upper classes and the crown, separate the peasant class from those above them by an immeasurable degree. This condition of superiority is also aggravated by the lack of compulsory education of the masses.

It would be absolutely impossible to give in a study of this kind anything but a cursory view of the characteristics, customs, moral and mental attitudes which go to make up the genius of the Russian people.

A few characteristic traits of the nobles and of the common people, each in turn, must suffice here.

The nobles of the cities often are highly and specially educated in the sciences and professions; many of them in official life speaking equally well German, French, and English, as well as their native Russian. In their relations with strangers and with each other a strict etiquette rules. They are outwardly hospitable, but not at heart friendly. "The word *friend* does not exist in their language, but the word *gnakome*, which means *acquaintance*."

Laziness and gambling claim, especially in military life, many victims among the high classes; their conversation is arid and frivolous, and often on the large estates, far from the capitals, the masters are seen grievously oppressing their tenants and giving themselves up to drunkenness.

Be it said to the credit of the Russian women of the nobility that they strive to purify the morals and social pleasures by the amenities and graces of home-life and in opening their salons for refined amusements.

With all reserves, there is less ambition, less baseness,

less inactivity, more honor and loyalty between the Russians than with any other class in the same situation or state of development.

The Russian commoner cannot be called an "industrial" yet, although the Government for many years has been encouraging him in this direction; as yet he is but a laborer. The Russian common folk are active, clever, inured to fatigue and privation, but they possess less intensity of vigor than the workmen of the West. They do less work in a given time, which difference is explained not only by a difference in physical forces, but by the moral qualities of perseverance and application. The Russian lacks initiative and originality and economy in his work. He is imitative, and scarcely ever rises above mediocrity in his work, which is more finished than intrinsically perfect.

The Russian peasant of the country districts is soil-bound, ignorant, not having yet awakened from his child-sleep to enter into the kingdom of manhood. To eat, to drink, to keep warm, to enjoy himself with song and dance and games, to love God and perhaps the czar, are the sole desires of this class. Yet everywhere the spirit and discipline that work and obedience to authority give permeate this people.

Russia's peasantry are still in the Middle Ages, and in spite of the clamoring for popular government and the mad revolutionary instincts from certain quarters, it must be confessed that Russia, because of its want of intellectual and moral preparation, is not ready for a decided constitutional transition. They have the example of France in the Terror, and should be convinced that only tentative changes can be given such a people.

The Russian peasant is superstitious and not many removes from barbarism; oppressed and doomed to poverty, hunger, and degradation, when his passions are aroused his actions resulting therefrom border upon

savagery. Hence it is not surprising, under the excitation of various leaders of political revolutionary movements, to hear of blood-thirsty and monstrous acts. However widespread such movements, they make with respect to the whole nation but little for good or ill; they show only that there is a meritorious desire and a struggle on the part of some of the oppressed, who have found themselves, to rise out of old conditions. This class will accomplish their aims, but that will affect the selfishness, pride, and vanity of the nobility but little, or the great suffering of the peasant who is land-bound. This fellow cares, as yet, more for food, clothing, and religious liberty than he does for what the Frenchman, Englishman, or American cherishes as political rights. The Russian peasant is not given to political theorizing.

"Intellect and energy, developed and organized to the fullest extent, are the supreme assets of States. The government ruins Russia by repressing, instead of stimulating, the thought and energy of its people. Unless new effort and purpose throughout the nation can be excited, and discipline maintained by constitutional reform—unless a new political soul can be put into Russia by an intellectual awakening, it is doomed to disaster."

Dr. Von Schierbrand says: "The Russian masses are characterized by a mollusk-like flabbiness, which offers little resistance to vice and crime. There is no hope, no clear consciousness of will. The breath of initiative has been destroyed by ages of oppression."

Disregard of the internal needs of the country and oppression of the common people have stifled their initiative and many of the germs of their solidarity, religion, and morale.

The revolution and destruction recorded in Russia during these latter days by history are the direct result of the prolonged recklessness of the safety and the welfare of the lower classes by the upper.

From a military viewpoint, the Russian soldier may be said to be well-formed, well-drilled, brave, and splendidly disciplined. He is both stolid and solid, and capable of enduring an incredible amount of pain and suffering—probably more, indeed, than any other soldier of civilized nations.

“His devotion to God, to the czar, and his generals is so fanatical that he never knows when he is whipped, and may be counted on to attempt impossibilities with that simple faith that moves mountains.”

His leader is styled by him “little father,” and this paternal relation has been acknowledged by all the celebrated generals of this country, among whom none was more loved and better followed than the younger General Skobelev, who knew how to inspire them with words which went to the bottom of their natures.

But among the good qualities of the Russian soldier we cannot place natty, individuality, initiative, love of glory and enthusiasm; but, following blindly the bidding of his officers, he wonders why he is present to be shot down, and never dreams of the honor of the country or the glory of victory.

The Cossack—warlike, centaur-like, and gay, loving his horse and his arms, and proud of the past achievements of his progenitors—is wholly an exception in this regard among the Russian soldiers.

Much discredit was thrown upon the prestige of Russian arms because of the outcome of their lost war with Japan. It must not be laid to the door of the Russian soldier, neither should all the Russian officers be blamed for the faults of a few high commanders, many of whom were hindered by politics, both within their midst in the army and navy and also without at Saint Petersburg. Undoubtedly there was much unpreparedness and some inefficiency among the lower commanders and chiefs, and much ignorance of the first principles of war; but Russia

seemed to have lost because the war came at the wrong psychologic moment for the country: at a time when a part of the nation was recoiling from the oppression of the heartless nobility and striving to find a new basis of living. The nobility, always more or less intriguing against each other, were hopelessly divided also at this time.

But there was no such inefficiency and demoralization as alarmists and the enemies of the country would have us believe. Good authority reports that the "Russian high military officials are past grand masters in improvisation, not only technically and administratively, but in all that relates to moral standards of war. The slack and inferior are gotten rid of. Commanders who meet with failures are sent home, others given an opportunity to resign. The spirits of their troops are maintained as buoyant as possible and kept from drooping, even in retreat, by means of song, music, and games."

"The tactics in the late war between Japan and Russia were in accordance with the morale of the two peoples. The Russian tactics are backward, because Russian culture is backward. The Russian generals did not conduct war in the modern way. They were seen at the head of their troops. They depended upon the bayonet, rather than upon good shooting, and evidently counted on muscle and weight. They maintain the old traditions of officers leading in charges; while the Japanese, on the other hand, are saturated with the modern idea of individual efficiency, and moreover they fight for an idea, and not because they are told to fight.

Russia, too, is a colonizer, but not in the sense of gain of gold, as is the case with other nations of Europe; but to have an outlet for its own people, allowing them to improve their conditions under more favorable circumstances than at home. They go to make themselves homes, and after the first shock of conquest is over and

the nation conquered feels the might of Russia, hates and prejudices are extinguished and they all live amicably together.

Barbarism and civilization heaving and surging in an ocean of activity; future capabilities, with fresh, new energy and splendid reserve force; boundless but dormant and undeveloped resources; a course of empire taking its eastward way to make the world's latter-day history—these are the things that the very mention of Russia conjures up in the mind of man.

Doubtless high destinies await the Russian people. The irresistible flood of barbarism destined one day to destroy the old civilizations of the West, whose end will have been led up to by economic struggles and socialism, will be furnished by the Russians, who in their turn will undoubtedly lead the world in all the arts of civilization.

5. Austria-Hungary.

The Austro-Hungarian monarchy forms one State in all that pertains to war, international relations, and finance, but particularly Austrian or Hungarian affairs belong to these respective countries separately. The emperor of Austria is at the same time king of Hungary. These two peoples, calling themselves respectively Austrians and Magyars (or Hungarians), speaking one German, the other Magyar, are allied together in this State against the inhabitants of other races, languages, and customs. This alliance is not because of their numerical importance, for in that case the Slavs would wield the preponderating influence in the affairs of the State. But we find, contrary to the general belief, that the Hungarians, by their tenacity and skillfulness, are the ones that, even more than the Germans, wield the most potent influences over the destinies of the people. The Slavs relatively are not considered in the affairs of the monarchy; the dualist constitution having the effect of di-

viding the government between the Magyars, or Hungarians, and the Germans.

This will, from present indications, continue indefinitely, as the Slavs are diffused over the whole country; but even where they are in the majority numerically they are hopelessly divided by differences in stock and religion.

The empire has a total population of 41,380,500 inhabitants, of which 10,560,000 are Germans, 7,445,000 Magyars, 19,500,000 Slavs, and the remainder of minor races—Jews, Italians, Roumanians, etc.

The power and union which community of language gives suffer in this country, where live together not a single nationality, but a dozen or more; where tribes are unlike in numbers and degree of cultivation, and not settled down in masses even, but scattered among each other in strange confusion; where often one village contains three or four nationalities and a district more. Such a State must have an official or state language; consequently it would not be strange to expect what is actually found among these people—*i. e.*, that the people having the official and more prominent language becomes the ruling one, and the other nationalities come to feel themselves degraded and subordinate. There is thus a loss of patriotism, solidarity, and community of ideals, and consequently the fighting power of the nation suffers.

All religions are found: Protestant, Jewish, Greek, Mohammedan, and Catholic; but the traditional Church, both of Austria and Hungary, is the Catholic, which wields the most powerful influence.

Education is in principle obligatory, but is not so in practice. Austria has over half of the school attendance; afterward comes Hungary; the remaining provinces do not occupy themselves with this matter, which is so serious and essential to the well-being of their people.

The empire, by not having any bond of union for

forming a nationality, bears in its heart always the germs of dissolution.

A military and political lien for mutual defense is all the empire can claim for its reason of being. The military system of the country is very complicate, but these different wills, geniuses, race proclivities, are bound together by the emperor, who is commander-in-chief of the land and sea forces, and who exercises his authority through a military chancelry and several ministers of war. The service is obligatory for all able-bodied men between nineteen and forty-two.

As this empire has no common natural bond of nationality, but is composed of so many different nationalities and races, living often geographically independent, to arrive at facts of genius and morale worth recording, it will be necessary to consider separately its various peoples. It must here be remarked that the reason of so many diverse races being united into one monarchy is to resist the incursions of their common enemy, the Turk, and thus be able to maintain a certain amount of liberty, freedom, and autonomy.

THE HUNGARIAN.

This man is, in general, of medium height, with a vigorous constitution. Limbs well muscled, shoulders large, face square, features pronounced, hair black or brown—such are the physical characteristics of the Hungarian that strike the observer.

Patriotic, each one of them of the better class seems to have been fashioned in a heroic mould; having an air which bespeaks boldness, force, military fire, and valor, and a delight in the fatigues of war.

That vivacity and liveliness and at times roughness which characterize Nature's children display themselves in their manners, customs, music, and dances. The lat-

ter have taken on a patriotic and military character; they are full of pathos, rhythm, and dash.

The Hungarian nobleman, though not always highly educated, is *spirituel*, well reared, and through his relations either of marriage or officially at Vienna he has taken from the German and even the French manners what they offer most striking. Added to these qualities, he is generally rich and master of large revenues, which come to him chiefly from the landed estates; for be it remembered, the Hungarians are an agricultural people and the lands are very equally divided between the nobles and peasants.

Education is not as general with them as with the Austrians. Noble and peasant alike are hospitable to strangers. They delight in their traditions and old customs and manners and distinctive dress.

THE AUSTRIANS.

The Austro-Germans are dominant in the arts and sciences. They betray their double parentage in features, traditions, and customs, but more especially in character. The Austrian is German, no doubt, but differs materially from his Prussian kinsman by an influx of Southern or Latin blood, which has rendered the nation at large more vivacious and expansive.

When we remember that Vienna has been an art and music center for all Europe for many years, that Beethoven was reared here, and that Haydn, Mozart, and Franz Schubert were Austrians, it is useless to state that Austrians the are among the most cultured of nations. Free schools and free literature are everywhere in evidence; and the recruits of the Austrian contingent furnished to the army can almost always read and write.

The Austrian is robust and active as well as sober, moral, religious, and educated. This blessing of culture extends to the people of both town and country.

The Austrian peasant is, as a rule, timid, submissive, and serious. The quality of gravity he manifests even in his pleasures and dress.

With virtues such as these, little is the wonder that he contests the palm for domination with the more fiery Magyar.

THE TYROLESE.

Closely related to, but differing in a remarkable manner from, the Austrians are the inhabitants of the German Alps, the Tyrolese. These people are full of gaiety, fond of music and dancing, skillful hunters, and famous for the bravery with which they have defended their mountain homes. They are, as soldiers, splendid riflemen, and serve as sharp-shooters in making up their quota for conscription. They are much attached to the existing political institutions, and adore their emperor and the dignitaries of the Church.

Two-thirds of the Tyrolese speak German and the other third Italian. They profess and are devoted entirely to the Catholic religion; scarcely do they have any Protestant families among them, but there are a thousand Jews. The Tyrolean people is one of the most interesting and estimable that exists in all the world. Kindness, frankness, faithfulness to fulfill its engagements, attachment to its sovereign, and love of its country, are the principal virtues which distinguish it. A friend of independence and liberty, the Tyrolean, however, takes with horror to military conscription and disdains, even scorns, military tactics; but, willful soldier as he is, he confronts with calm all dangers and fights as a hero for the defense of his fatherland. Severe in his customs, loyal in his relations, a generous friend, peace and gaiety reign with him. Devout, but superstitious, he loves to populate the forests or mountains with spirits, demons, and supernatural beings. It pleases him to hear

stories of phantoms, and there are few villages that do not believe in witches.

THE NORTHERN SLAVS.

Over one-half the population of Austria-Hungary is of Slavic origin; these include the Chechians, or Czechs, the Poles and Ruthenians.

The Northern Slavs include a population of 13,000,000; the Chechians, or Czechs, mostly having similar languages and similar customs. In this division are included the Moravians and Slovaks. These people are among the most compact and energetic in Europe. There is arising among the Slavs a spirit of nationality. In spite of local distinctions and the divisions above cited, they are learning to feel that they are kinsmen. They are separated, however, by religious differences, which at times amount to detestation, as some are of orthodox Greek faith and others are Roman Catholics. Because of their former barbarous customs, which they have yet not outlived, brigandage and the vendetta are still found among them. And because of their mountainous country, many of them have successfully sustained revolt and escaped conscription for military service. The Morlaks, a people akin to the Slavs, are a fine race of men, distinguished by tall stature and great strength; but, like the American Indian, by reason of their low civilization and independent disposition, they are unsuited to military service.

THE POLES AND RUTHENIANS.

These two classes of people are ignorant, superstitious, religious, kindly disposed, and hospitable, but vacillating, untrustworthy, and passionate. They are tall and well made, but physically feeble, doubtless due to their poverty and the frequent fasts imposed by the Church.

THE SOUTHERN SLAVS.

The people of the Southern Slavs have greater affinity for each other than the people of the Northern Slavs, but are split up into hostile religious factions; these are Greek, Catholic, and Mohammedan. The principal peoples belonging to the Southern Slavs are the Servians, Slovenes, Croats, and Dalmatians.

The Servians are brave, intelligent, impatient, but patriotic. Numbering a half-million, they form an important part of Hungary. They were the bravest fighters in the wars of 1848 and 1849.

The Slovenes and Croats are the purest Slavs to be met with on the southern confines of the empire. They are tall, strong, good-natured, and of noble presence. Bravery and honesty are characteristics of these people; but their passions are easily aroused when engaged in war. They have always been dreaded in battle by their enemies.

The Dalmatians live on the Adriatic Sea, where they have contracted the sea-habit. They are of good build bodily, and are excellent seamen. More than half of the sea-going vessels of Austria are manned by Dalmatians.

Other peoples who belong to this Austro-Hungarian political mosaic are the Roumanians, Italians, and Jews.

THE ROUMANIANS (OR WALLACHIANS).

These people occupy Eastern Hungary and considerable territory in Transylvania; the Gypsies belong to them. In the main, they are mild and inoffensive, loving their own people and their own tongue. They have more patience in adversity than their neighbors the Servians, and maintain ground under circumstances which would induce the Servian to emigrate. They resemble Orientals in their fatalism. It cannot in any sense be said that they are a pushing or a thrifty people.

THE ITALIANS.

The Italians are more active, thrifty, and abstemious than the Germans of Austria-Hungary. In this respect they differ from their countrymen in Italy. The spirit of push and enterprise that impelled them to settle in this country characterizes them in all their actions.

THE JEWS.

The Jews number in Austria-Hungary about a million; they are highly educated and intelligent. Throughout this country everywhere they are represented by and always at their old trade of money-lending and buying and selling. They have never been a dreaded foe. To the Jew the arbitrament of arms is always the last resort. In his life and nature he is reed-like, and submissively bends to the ground before the storm, and when it is over he lifts his head and smiles, with his hands full of yellow gold. The military strength of most nations will generally be influenced by those people only so far as concerns its finance, which is always a source of strength not to be ignored; for while intelligent and not devoid of courage naturally, the Jew is not, as a rule, inclined to war.

It will be seen that if this heterogeneous people of Austria-Hungary are involved in a civil war, their racial hatreds and their religious differences, as well as their variety of customs and ideals, with their often barbarous actions, will all come into play, and the fighting will be of the most bloody and ferocious sort. In their foreign wars a variety of sentiments will impel them or deter them in the struggle; but if they be properly influenced to one common end, they will undoubtedly be formidable.

6. *Italy.*

In its origin the majority of the Italian people depends immediately upon the Romans. Like a son who, offspring of a noble and distinguished father, is subjected

at every turn to comparison with his ancestor, often suffering by unjust estimations of his qualities and virtues, has Italy marched.

The most remarkable thing about this people has been its ability to re-establish itself after its periods of wonderful growth and natural decay. Their neighbors the Greeks, unfortunately, have not been able thus to retrieve themselves, in spite of their boasted hopes.

In the islands and in the south of the peninsula the Italians are physically of brunette type, of medium height and build; and, owing to often meager nourishment, they are not over-strong, but generally wiry and active. These are not all peoples, however, of a race speaking Italian; for here are found Greeks, Albanians, Maltese, Jews, Armenians, and Bohemians.

The types in the north are of blonde color, with eyes blue, hair light, and in mental and moral characteristics show their German and French mixture, often speaking these languages.

As a race, the Italians are naturally lively and intelligent, although education is not generally diffused among them.

Like all other southern peoples, they are excessively quick and in spirit easily exalted, depressed, or irritated; they are reproached with duplicity, inconstancy, and those in the south with nonchalance and laziness. These last two qualities spring from the effects of climate and the exceeding fertility of the soil, which gives a superabundance for their simple needs.

Besides the justly celebrated Romans, whose laws, government, and conduct of war serve as models and lessons in many respects to modern nations, we must remember that upon the honor-roll of Italy must be placed Galileo, Columbus, and Napoleon - names that all the world must bow in deference to. In art, music, architecture, philosophy, it must be confessed Italy is in the

forefront; nor does she lie far behind in the sciences the most modern.

Italy is to-day gradually coming into the front rank of nations in government, improvement in war and marine, while at the same time holding her pre-eminence in art and music, etc.

Delicious sunshine, blue seas, wonderful and historic palaces, beautiful and robust black-eyed and black-haired women and children, galleries of fine and priceless pictures and statues, Rome and St. Peter's, the ruins of ancient cities, and a kind of holy land that the noble Romans trod—land of the Medici, of Dante and Petrarch, of Michel Angelo, Raphael, Titian, and Correggio—these are the things that the name Italy calls to one's memory.

But we find that modern Italy is this, but not entirely this. There are parts of it where rains and snows and damps and fevers give much care to the inhabitants; there are in the north land-locked portions, barren and mountainous, that the sea never laves. There are everywhere an awakening and that struggle for existence that bare modern living calls for, which is not at all in keeping with a foreigner's book-ideas of Italy. The *dolce far niente* of the *lazzaroni* may exist in the semi-tropic south in a few places, but the millions of poor people of Italy are at their serious work, and thousands migrate every year to the United States and South America, seeking work. Many of them never return, but remain and seek permanent homes for themselves where they and their families may enjoy a greater amount of well-being; for the Italian is devoted to his wife and children.

No country has a list of great and illustrious men—statesmen, generals, scientists, masters in all branches of the fine arts—comparable to that of Italy, if we reckon from the Roman period to the present.

It has been a people who, in spite of having the shackles of Catholicism about its feet, thus hindering its

efforts at popular education and the growth of democratic freedom, has lent itself to the liberal ideas coming from France, under the encouragement of their own leaders, such as Mazzini and Garibaldi. So that the Italians have fought for independence and unity.

This freedom and unity they have attained under their constitutional monarchy of to-day. The Government is separate from that of Rome since 1870, though the religion of the State is Catholic. Other religions are tolerated, but their numbers are very few indeed.

The Government is immediately interested in the amelioration of the condition of its people. Military and naval service are obligatory and popular with the masses, since they do not weigh too heavily upon them.

The Italian is courageous and brave, makes an excellent soldier when well led, and his innate impressionableness renders him highly susceptible of being moralized by his leaders.

Not as a part of Italy, but as a country lying near it and partaking of its genius as well as that of Germany, Austria, and France, must mention be made of

Switzerland.

The geographical position of this country has preserved its people from many of the vicissitudes of their neighbors in Italy, France, and Germany. In their mountain fastnesses the inhabitants were not only better able than the dwellers in the plains to preserve ancient customs and traditions, but also, being in the enjoyment of greater political liberty, they were enabled to secure a prominent political position as regards material wealth and education. Statistics prove that Switzerland occupies a foremost place amongst civilized nations of the world. In spite of differences of race, language, and religion, local customs and institutions, the Swiss of the various cantons possess many features in common which distinguish them from other

nations of Europe. They do not shine by brilliant qualities and seductive manners, but, nevertheless, they are powerful by reason of their industry and practical turn of mind. The best type of the Swiss is the man of good physique, with broad chest, of rather heavy carriage, with bright eyes, strong fists, and a free gait.

The Switzer is slow, but tenacious. He does not allow sudden fancies to turn him aside from anything he has undertaken to carry out, but in case of need he knows perfectly well how to utilize the ideas of others. In all he undertakes, he looks to practical results, and he has certainly succeeded in winning for himself a greater amount of substantial liberty than have most Europeans.

In no other country could the mythical legend of William Tell have had place. And in spite of the smallness and poverty of the country and oftentimes rigorous lives of the people, the spirit of liberty and patriotism animates the breast of both the Swiss mountaineer and the plainsman.

They make good soldiers, but unfortunately have often been forced, because of poverty, to hire their services as mercenaries to fight in the wars of surrounding nations.

Their worst fault lies in the direction of drunkenness.

Education is being undertaken in all parts, and gymnastic societies and industrial schools are spreading their influences. In speaking of the morale of the Swiss, it must be remembered that, as in every mountain people, if they are to fight for their liberty and country they are not to be conquered, and must be exterminated by overwhelming force of numbers and at the expense of much blood and treasure on the opposing side.

7. *Norway.*

From a fusion of the Germanic and Finnish peoples with the original inhabitants of the peninsula has resulted the Norwegian people.

These crossings of blood have given rise to a race of large size, very white skin, light hair and blue eyes, and short skulls.

The Norwegians are, in general, distinguished rather by strength and tenacity of will than by the liveliness and pliability that characterize their brother Scandinavians, the Swedes.

The people, frugal and industrious, give themselves chiefly to lumbering, fishing, hunting, and stock-raising. The rigors of the climate permit only the most limited agriculture generally.

Their religion is Lutheran, to which the people are devoted.

The Government is a limited monarchy, in which the people are well represented, and intimately link themselves with politics and have a majority of representatives in the Storting. They enjoy a degree of civil and political liberty not to be found in many of the more prosperous countries to the south.

Recently the country has withdrawn from its union with Sweden, which union was never very intimate, and a ruler of their own was chosen, under the title of King Haakon VII. Though bound together by political ties, and formerly ruled by the same monarch, these two nationalities jealously maintained their mutual political independence and their different, even sharply contrasted social usages.

The Norwegian, slow in his formation of a resolution, once resolved, carries it to a finish. Mysticism seems more prevalent among them than among the Swedes. The Norwegians and Swedes, enjoying a greater degree of freedom and independence than most people of Europe, are naturally patriotic and devoted to their respective kings and governments. Military service between certain ages in both countries is obligatory; but as both peoples have for a long time been at peace with themselves

and their neighbors, this service does not weigh upon the population, nor has it exhausted it, as obtains in many nations of Europe. Education and religion (the Protestant) are held dear by the people, although some of their standards of morality differ greatly from those of English-speaking peoples.

On Sundays the streets of the towns and villages are full of carriages, which carry the peasant with all his family in feast dress to church service. After the sermon, all the population give themselves up to the pleasures of dancing and various gymnastic exercises. The young people enrolled in the militia form yearly camps of instruction, where they are practiced both in the handling of arms and also in evolutions.

Work and frugality are one of the principal characteristics of the Norwegian nation. Education shelters it from corruption and puts into all hearts this love of independence. The eve of St. John's *fête* and the *fêtes* of Christmas are the only epochs of the year when feasts and assemblies of families make the Norwegian deviate from his simple and frugal habits.

His aptitude for imitation is such that in the long winter evenings are seen, in each family assembled around a fire, the men making their knives, forks, shoes, and buttons for their clothes; the women making linen and wool stuffs with which they dress, even dyeing them with the coloring of the lichen which the country furnishes in abundance.

In Norway are seen only a few great proprietors; but extreme poverty is also unknown there. If age or infirmities prevent a poor man from working, he finds aid and care in the midst of his family or of his parish. Mercy for the indigent and unfortunate is for the Norwegian an old virtue, instead of the effect of Christian charity. It is the same with hospitality; it is for him a sacred duty. To these personal qualities he adds a great aptitude for things

of the intellect, a lively and frank character, a loyalty that is never hidden. He loves his country with enthusiasm, respects his superiors, but refuses them a servile homage. His ways are soft, polite, and affectionate; his bearing is noble, his gait easy, his dress always clean. Such are the customs of the country people; those of the cities are less commendable and less pure. A few germs of corruption are remarked; but the cities are scarce, little populated, and there are not seen the viciousness and turbulence of the great cities of Europe. All together, the population of Norway is one of the most respectable of Christian nations. Man in that country appears to have always enjoyed his rights and to have kept the sentiment of his dignity. The rich proprietor is only a rich peasant; the institution of nobility is almost unknown; and education is extended to the lowest class of society.

The Norwegians have in these later years produced fine intellectual fruit in the persons of Bjørnstjerne Bjørnson and Henrik Ibsen.

Finally, it may be remarked that, from their hereditary and acquired traits, their virtues and moral resources, the Norwegians are eminently open to being influenced to the highest deeds of patriotism and sacrifice.

8. Sweden.

The Swedes, of the Germanic stock, are a primitive people, simple in habits, courteous, honest, social, and cheerful, but dignified in bearing. They have always been a race of warriors, but, with the exception of their part in the Crusades, which brought them into contact with foreign nations, their impression upon history is less than that of the Danes or Norwegians. "Their warlike deeds are commemorated in the traditions of the Finns and Slavs of Russia. Because of the influence of French exiles who have settled among them and a natural sympathy between themselves and the French, the Swedes

are fond of calling themselves 'the French of the North,' and their social ways, courtesy, and good taste certainly entitle them to that name." So says Reclus. Physically, they are of medium build, tall, with noble features and fine eyes and broad, open brows. They are strong and generally skillful. They are intelligent, brave, adventurous, with the gift of humor, and hospitable. In the central provinces, especially in Dalekarlie, one meets with black hair, sunken eyes, wild looks, a medium height, and gait less regular. The meridional provinces have their population more disseminated. But few nobles and merchants are met with.

The inhabitants are partly nomad, laborious, poor; but still they seem to be happy. Swedish hospitality is marked by a touching and patriarchal simplicity. The clergy exercise among the people the happiest influence.

The population is small, and the birth-rate among them is low, as a consequence of the rigorous climate. They are a race of farmers. The Swedish peasantry are independent, and neither they nor the Norwegians have ever been serfs, like the peasantry in many other parts of Europe. Intemperance is the national vice, but happily a restriction is being placed upon the manufacture and sale of liquor.

The heroic spirit of the Scandinavian is kept alive more by the needs of their navy for protection of its sea-board than by the requirements of their army for military defense. The nation is by no means effete and its civilization is yet young; and, in case of necessity, its men may still again sing before going into battle the Lutheran hymn, "*Ein feste Burg ist unser Gott*," as they did in the wars of Gustavus Adolphus, carrying everything before them by force of the same morale, heroic valor, and magnetic leadership that fired their ancestors.

9. Holland.

The Kingdom of the Netherlands, sometimes erroneously called Holland (the term "Holland" is correctly applied to one of the provinces of the kingdom, lying upon the sea), is, by reason of the industrial and commercial-marine energy of its people, one of the foremost countries of Europe in these regards.

The merchant-marine has kept a pre-eminence out of all proportion with the political importance of the country.

The people enjoy the highest degree of liberty of thought and action. Education is generally diffused in their free public schools and trades schools, colleges and universities.

The people, by physique, language, customs, and character, show their Germanic origin.

The Dutch are, in their homes, the cleanest people in the world. Nothing surpasses the homely beauty of a Dutch village or city to-day. The people are generally hospitable and good-natured, and, in spite of their natural gravity, are fond of music.

The Dutch have produced valiant leaders in Church, State, and war, also a host of famous painters. They have but to reproach themselves in their history for their religious and superstitious bigotry and their egoism.

The warlike valor of their offspring, the Boers, in these latter days is too well known for extended comment here. The devotion of these latter to their Bibles, their farms, and their narrowness with respect to extending opportunities to foreigners among them and the native population of South Africa are also current history, and show the moral characteristics of the race.

The Dutch have successfully extended their colonies into South America and the West Indies, and thence to Australasia.

It is to be hoped that they may be able to see their own

well-being in extending to the natives race the benefits of civilization, as is done by England and the United States in their colonies.

The descendants of the Dutch in the United States have left their impress for good upon the country in many places, although it must not be forgotten that it was the Dutch who, in their greed for gold, were among the prime introducers there of African slavery, that became a curse and blot upon American civilization.

10. Belgium.

The inhabitants of Belgium—industrious, but very poor—are divided mainly into two classes: the Wallons (color, brown), from the south of Europe, and the Flemings (color, blonde), of Celtic and Germanic origin. The Wallons are taller, stouter, hardier, and healthier than the Flemings, and furnish the majority of soldiers to the army.

The Belgians speak one of the dialects of the Germanic race, and have many of their characteristics. Education is at its ebb-tide throughout the kingdom of Belgium, the Wallons being the best educated. Of the recruits furnished to the army, 30 per cent of the Wallons are unable to read and write, against 57 per cent of the Flemings.

The Flemings are a weak and sickly race of people, who have until recently been too much under the sway of priestcraft to attain much excellence in any line of activity. At present they associate themselves together in various capacities for political betterment, scientific improvement, and physical development. Formerly these people were absolutely under the control of their various guilds, which worked almost ruin to the State.

Both French and Flemish are spoken and enter into the literature of the Belgians.

The army (40,000) is conscripted from the poor and necessitous. There is a vast amount of money expended

upon it annually without commensurate result, save in the education of officers at a special school. The rich may buy a substitute for their army service. The Belgian army has a permanent camp for exercises or maneuvers. For maintenance of order in peace-time and defense in event of war, Belgium's independence will be upon a militia, or civic guard, which, according to report, in its turn is notably inefficient.

Many of the people, mentally and morally, are in the same backward state that characterizes those of all nations in the thrall of priestcraft. Communism is found everywhere, and domestic riots are not infrequent.

Belgium has produced poets, painters, and literary men who are justly celebrated, even in foreign parts.

The leaders of both its politics and army are efficient and have the confidence of the masses. Upon the whole, it must be said that this people fail to have kept pace with the progressive spirit of the French and English, in spite of being geographically situated upon the highway between these two great peoples. But there are evidences of progress in the disposition to make themselves more and more valued, as shown in the liberality of the Government and the increase in industrial and trades schools throughout the kingdom and in other institutions for social betterment.

II. Spain.

Most of the inhabitants of Spain have certain general characteristic features derived from a common national ancestry. They are mostly a mixture of the ancient indigenes with the Greeks, Romans, Goths, and Vandals. The average Spaniard is of small stature, but strong, muscular, of surprising agility, an indefatigable walker and proof against every hardship. His sobriety is proverbial: "Olives, salad, and radishes are fit food for a nobleman." The *siesta* and the cigar are the two indis-

pensable enjoyments; dancing, bull-fights, and gaming are their favorite distractions. The physical stamina of the Spaniard is extraordinary, and amply explains the ease with which the *conquistadores* surmounted the fatigues to which they were exposed in the dreaded climates of the New World. These qualities formerly made the Spaniard physically the best soldier in Europe, for he possesses the fiery temperament of the South joined to the physical strength of the North, without standing in need of abundant nourishment.

The fighting blood of the warlike Moors, which was largely infused into the veins of this people before the Moorish expulsion from the peninsula, must be taken into consideration when treating the courage and bravery of the nation.

The moral qualities of the Spaniard are equally remarkable. Though careless as to everyday matters, he is very resolute, sternly courageous, and of great tenacity. Any cause he takes up he defends to his last breath. The sons always embrace the cause of their fathers and fight for it with the same resolution. Hence the long series of Spain's foreign wars recorded by history. The recovery of Spain from the Moors took nearly seven centuries; the conquest of Mexico, Peru, and South America was one continued fight, lasting throughout a century. The War of Independence, which freed Spain from the yoke of Napoleon, was an almost unexampled effort of patriotism, and the Spanish may justly boast that the French did not find a single spy amongst them. The Carlist wars would have been possible nowhere else but in Spain.

Who need wonder, then, if even the lowliest Spaniard speaks of himself with a certain haughtiness, which in anyone else would be pronounced presumptuous. He is a boaster of a tragic type; with him deeds follow words; he is a boaster, but not without reason. He unites qualities which usually preclude each other, for though haughty,

he is kindly in his manners; he thinks very highly of himself, but is considerate of the feelings of others; quick to perceive the shortcomings of his neighbors, he rarely makes them a subject of reproach.

Trifles give rise to a torrent of sonorous language, but in matters of importance a word or a gesture suffices. The Spaniard combines a solemn bearing and steadfastness with a considerable amount of cheerfulness. Nothing disquiets him; he philosophically takes things as they are; poverty has no terrors for him; and he ingeniously contrives to extract pleasure and advantage from it.

These opposites in the character of the Spaniard give rise to an appearance of fickleness which foreigners are unable to comprehend, and they themselves complacently describe them as "*cosas de España*." How, indeed, are we to explain so much weakness associated with so many noble qualities, so many superstitions in spite of common sense and a keen perception of irony, such ferocity of conduct in men naturally magnanimous? A Spaniard, in spite of his passions, will resign himself philosophically to what he looks upon as inevitable. "What is to be will be," he says; and, wrapped up in his cloak, he allows events to take their course. The great Lord Bacon observed three hundred years ago that the "Spaniards look wiser than they are." Most of them are passionately fond of gambling, and their pathetic fatalism accounts for many of the ills their country suffers. The rapid decay which has taken place in the course of three centuries has led certain historians to number the Spaniards amongst fallen nations. Buckle, in his "History of Civilization," traces this decay to the physical nature of Spain and to a long succession of religious wars, in which patriotism became identical with obedience to the behests of the Church; for everyone, from the king down to the meanest archer, was a defender of the Catholic faith, rather than of his native soil. The result might

have been foretold, and was only retarded by the liberty that was in large measure granted by the kings to the people for their support in wars against the Moors; but this liberty in its turn led to civil wars after the Musulman Wars. The discovery and settlement of America tended to weaken Spain, so far as its best and most courageous blood was concerned, as its young men of daring and enterprise crossed the Atlantic in search of fortune and adventure. And the immense amount of treasure sent home to the mother country still further aided to hasten the decay of Spain, for it corrupted the entire nation. Money being obtainable without work, all honest labor ceased, and when the colonies no longer yielded their metallic treasures, the country saw itself impoverished, for the gold and silver had found their way to other nations, whence Spain had procured her supplies.

History affords no other example of so rapid a decadence brought about without foreign aggression. The workshops were closed, the arts of peace forgotten, the fields indifferently cultivated. Young men flocked to the nine thousand monasteries to enjoy a life of indolence, and science was a crime, ignorance and stupidity were virtues. Population decreased, and the Spaniards even lost their renown for bravery.

If the kings placed foreigners in high positions of state, they did so because the Spaniards had become incapable of conducting public business.

But, happily, we can record the vast progress and attempt at regeneration made in our own time by Spain. For over a century it has been engaged in struggles, and during this period of tumultuous strife it has done much for arts, science, industry, and consequently for the benefit and strength of both people and country. In spite of the fact that it has been divested by various means of many of its dependencies and colonies, which were, morally and

materially, perhaps dead weights, the country has not really lost.

The spirit of perfect equality and of republicanism, which, in spite of monarchistic pretensions of many Spanish statesmen, seems on the increase, will no doubt contribute to the rejuvenation of the Spanish people once again. And it must be said to their credit that they are now, as always from a physical and moral standpoint, ready and willing to defend their national honor against any people in the world, even though they may lose in the event. And while any nation still has sons willing to fight for their own and their country's rights, it cannot be numbered with those that have fallen from their high estate and are hopelessly decayed.

Perhaps the immoral colonial policy of Spain throughout the centuries, in not striving to civilize, educate, and elevate the indigent population of her colonies, had much to do with its decay and loss of military morale and prestige among nations.

Each Spanish officer and soldier regarded himself as a higher order of being and the native men and women as subjects for his greed and lust. Long-continued oppression acts even more for ill upon the oppressor than the oppressed, destroying all those things that give him vigor, virility, and morale and make him truly a man.

The common people are ignorant, uneducated, and superstitious in many places.

If Spain would see herself rehabilitated and again win battles, military or otherwise, she will strive for a more general diffusion of modern education and modern methods; and while not neglecting the benign and elevating influences of religion, yet having Church and State separate.

This latter is perhaps little in accord with the genius and wishes of the common people and the women of Spain, but there is a growing sentiment to that effect in

the country, which augurs well for the future of the kingdom.

12. Portugal.

The Portuguese cannot compare in numbers with many other nations of Europe, and their influence upon the destinies of other nations is consequently small. At one time in their history, however, they surpassed all other nations by their maritime enterprise. The Spaniards certainly shared in the great discoveries of the fifteenth century, but it was the Portuguese who made them possible by first venturing to navigate the open ocean. It was a Portuguese (Magellan) who undertook the first voyage around the world. A similar pre-eminence among nations will never be met with again, for the increased facilities for communication exercise a leveling influence upon all.

While Portugal, therefore, can never again hope to resume the national status which she formerly held, still, by her natural resources, her geographical position, and the characteristics of her people, who are not afraid to venture in order that they may have something, she must be always allowed an honorable place amongst nations.

The sort of people of which Portugal was composed made possible the empire of Brazil, which has outgrown, through a spirit of progress and evolution, the mother country, both in wealth and political importance.

The Portuguese have not only the blood of Arabs, Berbers, and Jews in their veins; they are likewise much mixed with Negroes, more particularly along the coast and in the south. This follows from the slave-trade, which was in existence in this country long before it was introduced into the American Colonies. At the present day the Galicians are exercising the most influence upon the population. These people immigrate in large numbers to Lisbon and other towns, where they gain their living by lowly occupations, but by their industry and

thrift soon place themselves in a position of ease; and, in spite of their uncouth language and rustic manners, by their push and economy they must leave their impress upon the people.

The Portuguese seem to have lost their forward and enterprising genius that made for three and a half centuries the glory of their ancestors. They are generally superstitious, nonchalant, ignorant, presumptuous; one reproaches them also for their excessive hatred of the Spanish. With these faults they combine good qualities: they are fierce, courageous, affable, and politeness is encountered in all ranks of their society; they are faithful to friends, and observers of their promises. According to A. Balbi, the most industrious are the inhabitants of the province of Minho; the most laborious, those of Beira; the most civilized, those of Estramaduro; the most quick, those of the Algarves; those of Tras-os-Montes, mountaineers, to outward appearances are rougher, but are noted for their simple and pure customs. The Portuguese are generally small and brown; only the inhabitants of the provinces of Minho and Tras-os-Montes, as well as those of the mountains of Estrella, are blondes and tall.

The mixture of these diverse elements in Portugal has not produced a handsome race.

The Portuguese possess but rarely the noble mien of the Spaniards. Their features, as a rule, are irregular, the nose turned up, and the lips are thick. Cripples are rare amongst them, but so are tall men. Squat and short, the Portuguese is inclined to corpulency. The peasants, uncontaminated by commerce, are civil and kind; but the cruelties committed by Portuguese conquerors in India and America have given the nation a bad reputation, though, as a rule, the Portuguese have compassion for all sorts of suffering. In their intercourse the Portuguese are no brawlers, but are good-tempered, obliging, and polished, though great talkers and even boasters. Until

recently education was at low-tide among them, and the same conditions obtained as with all the Latin races who have allowed the Church to influence their government. Its men are heroic and patriotic. Service in the army is obligatory, and exemption cannot be purchased.

Civil wars in Spain have driven many Spanish exiles to Lisbon, and these have exercised already a considerable influence upon the thought and manners of the people. It cannot be doubted that the same destinies await both Spain and Portugal in the end, as union of interests must force.

13. Denmark.

The Dane, more animated than the Dutchman, resembles him in the qualities of vigor, courage, and endurance. Endowed with a good share of common sense, the Danes act in general with sound judgment—regarding the Germans as somewhat crack-brained and braggarts. A people of moods and melancholies and deep discernment, still they have their days of revelry, when they are apt to forget themselves, their wonted reserve breaking out in song and clamor. Beneath a quiet expression, the Dane harbors a fiery and poetic soul. He hears the billows boom against his shores, and he recalls the daring life of his forefathers, who overran the world in their frail, wave-tossed craft. His literature cherishes a precious inheritance of noble song, which the young men recite at their festive gatherings. Their men of science are distinguished by vigorous thought, method, and cleverness; and the people everywhere display a commendable love of letters. Cherishing the spirit of their traditions, they are becoming more and more united, both politically and nationally, and are working both industrially and æsthetically along independent and original lines. But it is to be feared that the aggressiveness of its more warlike and grasping neighbors threatens the existence of the kingdom,

since it has ceased to be exercised in this regard to the extent of making preparations against the chances of this, and has dismantled its fortresses or devoted them to purposes of pleasure. This may be but a false alarm, for the Danes have close relationship with the Norwegians. Then, too, to the Danish heart the greatest men are those that love their country. Patriotism with them stands above any other virtue in value, and antipathy, prejudice, and mercilessness toward their enemies characterize the Danes generally. These things go far to moralize a people in case of defense of their homes.

Education is general and is carefully conducted, and physical culture is conducted in public gymnasiums. The Lutheran religion prevails. The Danish people are given to frequent suicides, being probably the most susceptible to anguish and despondency of all the people in the world.

14. Turkey.

The Turk—tall, pretty, majestic, the descendant of conquerors, of that audacious, fighting, proud race which desired to subject the world to Islam—is full of dignity, resignation, and loyalty. He is grave and melancholic, and even among the lower classes of the people the race keeps an air of nobility and greatness. The Turk of Europe is the Turk grafted either upon the Hellenes, or upon the Slavs, or upon the Bulgarians, and having kept partly the habits, the defects, even the language of those conquered races. He differs from the Turk of Asia, who disdains him, in blood, in form, in character. He is naturally intelligent, but careless, false, and an oppressor; often of a savage ignorance, inaccessible to pity, intensely voluptuous, and indifferently sanguinary. His habits of inaction and of sitting squatted have taken from him most of his vigor. He is fat, sickly, and sleepy. Worry and disgust follow him everywhere; base vices and lascivious dances are among his chief distractions. There is in these

men, who seem to carry on the forehead the mark of a fatal ruin, no outpouring of friendship, no family life, no social communications. It seemed formerly that there were scarcely any sentiments or ideas with them except a savage pride, a blind hatred against the Europeans, Christianity, and civilization. But, happily, the Moslem has become, both as to religion, habits, and customs, tolerant of others. Yet the middle classes have, it is said, domestic and hospitable virtues, a patriarchal urbanity, soberness, probity, charity, kindness—even for cattle; but in the high classes there is only corruption, oppression, venality; and in the lowest classes stupidity, fanaticism, and brutishness are too often rampant. It is partly a shepherd race and also partly nomadic, and but little industrious or progressive.

The country is not at all homogeneous, but consists of Armenians, Greeks, Servians, Kurds, Wallachians, Circassians, Tunisians, Arabians, Egyptians, and Tripolitans, all under Turkish domination, but with each tribe or people keeping its own religion, manners, and customs.

The religion of the Turks is Mahometism, with the Koran for its Bible. As this religion, Islamism, is made to affect the lives and characters of so many human beings for both good and evil in so many parts of the world—in Europe, Asia, Africa, and the isles of the sea, as it inspirits and gives a morale often invincible in the face of the most improved of modern arms, let us proceed to see what are its tenets and some of its effects.

Islamism teaches the unity of God, with the immortality of the soul and future remuneration. The cult is of an extreme simplicity; no mysteries, no altars, no images of any sort—not even priests. The practices consist simply in prayers, in charity, in fasts, in ablutions. Prayer is an essential duty; it is said five times a day: at the rising of the sun, at twelve, at three, at the setting of the sun, and at the close of the night. Circumcision, the

sanctification of Fridays, the fast of the Rhamadan, abstinence from wine and pork meat, are other exterior practices. Charity is compulsory; it is fixed by the Koran at the tenth of property. "The best of men," it is said in that civil and political code of Musulman societies, "is the one who does the most good to his fellow-creatures." "There are no princes and no beggars in Islamism," said the first khalif; "there are only Musulmans." In fact, in Turkish society there is no nobility, no caste, no classes, no privileges, no distinctions; everyone is equal, but equal in servitude, under a master who possesses all powers, since he is the representative of God. As it is seen, the Koran, in its morality, approaches Christianity, but it separates from it by three great errors, which dominate and characterize its doctrine and dig a pit of separation between the Christian and Musulman nations. These errors are: the confusion of the civil and religious law, fatalistic predestination, the lack of honor for women and the plurality of wives. Nothing can be changed in the social order, as the Koran has fixed it, without impiety and without sacrilege, because the Koran, according to the Musulman belief, is a work inspired by God—perfect and unchangeable. So it will be readily understood how the Ottoman Government cannot introduce in the empire the most seemingly innocent innovations, except by forced interpretations of the Koran, and it is in that principle that the Government meets with the most formidable opposition to its reforms. In the same way the dogma of fatalistic predestination, which is given in the name of the religion itself, by taking from men all initiative and all liberty, has brought about brutalizing submission, political apathy, resistance to all progress, immobility. The Koran permits one to take four legitimate wives and as many illegitimate ones or slaves as can be supported. The children originating from these various unions, fortunately, all have equal rights. The

women can be bought; they have no dowry; are forsaken at the will of the husband; live continuously confined and solitary; receive no instruction; and are only instruments of pleasure. Polygamy, however, is practiced only by a small number of men—only those capable of bearing the expenses and the luxury of a harem; because Turkish women enjoy the right of spending plenty of money and not doing anything. So many well-to-do persons have generally only one wife and two or three slaves; very rich Turks and the highest officers have from thirty to forty; the actual sultan has a few hundred. Although the very great majority of the population do not use this privilege given by the Koran, the principle of the cheapness of women is not any less in their customs, with all its consequences, such as the half-savage state of the family, the absence of domestic life, the indifference to the sentiments and duties of paternity. Thus it will be seen that many of the fundamental vices of Turkish society originate from their religion itself. But there is an evolution of religions, and it is to be hoped that there will be a change from the faults of Islamism, leaving its truths, beauty, and simplicity. Lapping off of untruths will not change the truths which alone are capable of maintaining intact hundreds of millions of its followers.

The fanaticism that is derived from the Mohammedan religion is supposed to be the mainspring of the morale of the Turkish soldier. It cannot be doubted that this has from all time acted, and does even now, in spite of the great amount of religious tolerance to be met with in Turkey, act to inspirit and render courageous its devotees. But that it is not the sole moralizer of these troops is shown by the following estimate of the Turkish soldier (an extract from the Military Service Institution, and translated from the German by Major Wisser):

“Religion plays, it is true, an important part in the daily life of the Turkish soldier; it serves as a means of

training and as a cement for discipline; for five times daily are the troops assembled in the *djami*,* and absence from prayer, at least in the military schools, is punished far more severely than is absence from duty or over-staying leave of absence. The influence of religious customs is everywhere apparent, but this is still far removed from fanaticism. I cannot admit that the latter has first place in the forces which influence the army; that should rather be given to pride of race, which is not wanting, even in the lowest Moslem. The tradition of conquest, in spite of the defeats of recent times, still lives in the whole Turkish nation. Even the most insignificant individual feels that he is a member of a ruling race in the midst of the common herd, and considers himself far above the latter. Field Marshal Von Moltke truly says: 'A Turk unhesitatingly acknowledges that the Europeans are superior to his nation in learning, art, wealth, enterprise, and energy, but it would never occur to him that on that account a Christian can be the equal of a Moslem.'

"Such a feeling, which often ripens into the political error of arbitrariness, is most useful to the soldier. The belief that he is and represents something special develops in him the sense that he is bound to accomplish something beyond the ordinary. A narrow objective term of mental feeling gives birth to no great deeds. Instruction and military training are also greatly promoted by the manner of bringing up the children. The very uniformity in the character of the latter is of no use. The child of the poor peasant or shepherd is held to exactly the same rules of conduct as that of the gentleman. It learns the same greeting, the same modes of address, the same answers to conventional questions, and the same manners, such as rising in the presence of parents, waiting to be asked to take part in a conversation, and firm self-control. Proper regard for age and authority, and sub-

**Djami*—place of assembly, *moshee*.

mission to the will of the powerful and superior, without thereby losing a certain feeling of social equality, have their share in uniting the masses. This process is promoted by a natural tendency to take up an isolated position in the midst of the surrounding peoples.

"The Turk cannot long endure to live under foreign rule in a foreign land; he is forcibly drawn back to his own countrymen and his own people. Lost provinces are gradually deserted by the Mahomedans, notwithstanding that they may be better off under the new conditions than they were before. The Russian Government is the only one that has thus far uniformly succeeded in reconciling its newly acquired Mahomedan subjects to the altered conditions and binding them to the soil. Recently, Austria succeeded in doing the same in Bosnia.

"There remains to be considered the enormous power exerted by the name of *padishah* on the minds of the people, irrespective of the fact whether the ruler is well-beloved prince or not. His orders are, for the believer, law and fate. He looks upon them as something unalterable, a power which there is no resisting. When once the sultan has expressed his views on any subject, discussion is closed; his guardianship reaches even into the private life of the individual and affects the smallest matters. Closely interwoven with the virtue of self-control, so highly prized by the Moslem, is resignation to fate, the ready recognition of that which is meted out to each and every one by divine dispensation—*kismet*.

"To all this must be added the sobriety of the Turkish soldiers and their contentment. Drunkenness is an unknown vice among the young people. Fondness for pleasure does not, as in the west of Europe, unnerve them early in life. That pressure of want, which bears so heavily on the people of the over-populous West, and makes them old and weak before their time, is absent. The man is not prematurely bent by his work, as in our

manufacturing towns; he is fit for service to a much greater age. Farmers, shepherds, and hunters constitute the mass of recruits for the army; even laborers form an insignificant part. Most of the men have been familiar with arms from their youth, and they have learned camp-life in their wanderings and journeys. Hence there is not much left to be done in the training of the troops to render the new recruit available for the ranks, and for that reason the Turkish commander never hesitates to assign recruits directly, even to an army in the field. The little required of them in a technical way is soon learned from their older comrades.

“Routine duty in the army is generally well performed and in an orderly manner. Even small subdivisions are always under someone’s command. Quietly and without much bustle the daily tasks are performed. Police and guard duty constitute the principal part; the reception of the daily rations, the fetching of water, and various other kinds of work fill the rest of the time. Drill takes place usually twice a day, in the morning and towards sunset—strictly according to the regulations and punctually on time. The strict punctuality to which we are accustomed, as well as the constant strain which we require, are both wanting. But discipline and willingness are abundantly present and excesses are of very rare occurrence. Of course, the obedience is only passive.

“The trained energy which induces men, in spite of the greatest difficulties, to make every possible effort to carry out an order, is absent. The soldier is very apt to accept an unexpected obstacle as the will of Fate, and so gives up trying to overcome it. Oriental indifference comes into play here; it consoles itself very quickly over a failure. But, on the other hand, willingness and fearlessness are at the service of an energetic leader. For example, I found the young men of the military school at all times ready to go on long rides or marches and to take part

in exercises which lasted from early morning till sunset, although entirely unused to such exertion. As with all strong native races, courage and contempt for death are highly rated, although they are not much talked about; they are taken for granted by every one. In this religious views show their influence. The Mahomedan does not mourn loudly and long for the dead; to him death is not very horrible, and he always keeps in mind the natural, unalterable character of this occurrence. His composure and bearing under misfortune are worthy of imitation. The soldier who falls in battle is regarded as blessed, since all the pleasures of Paradise are his.

“Consequently, the Turkish soldier never loses his composure in presence of a great danger, or under the feeling that the enemy is greatly superior, or with almost certain defeat, according to all indications, confronting him. This fits him for great deeds, especially in defense, where activity is less required than tenacity and endurance. Aside from the well-known deeds of heroism in the siege of Plevna, the battle of Lofdscha has always appeared to me as exhibiting most highly this particular quality of the Turkish Army. General Strecker has described it in an excellent article. Eight weak Landwehr battalions with a single battery—hardly four thousand men in all—resisted for an entire day the united corps of Imeritinski and Skobelev, which, with a superiority of over six to one, had not less than ninety-six guns, most of which were brought into action. When, finally, retreat was unavoidable, the wounded and those incapable of marching held the last point of support of the position to the very end, and, declining to surrender, fell, one and all, on the field of honor. Mouzaffer Pasha’s book on Plevna says, with truth: ‘The defenders of Lofdscha showed as much gallantry as energy; their commandant, Rifaat Pasha, to whose valor even his adversaries bear testimony, resisted the Russians with an energy all the more remark-

able in that his infantry was only one-tenth as numerous, his artillery only one-twelfth as strong as theirs.' Among the troops were several battalions of Landwehr of the third ban.

"The Turkish soldier has been unjustly regarded as lacking the spirit of the offensive, and has been considered useful only on the defensive; but this is not borne out by the movements in the battles around Plevna, if they are carefully investigated. The fact that the larger bodies of the army did not show themselves fit for offensive movements was due to other circumstances than the lack of necessary qualities in the soldiers.

"Meanwhile, we may rest assured that the human material of the Turkish Army, as regards its natural qualities, will meet the highest demands that may be made on it. From soldiers in whose nature lies a willingness so inexhaustible and fearless, not to mention their resignation or sacrifices, and who are also in excellent physical condition, and by daily exercise inured to campaigning, the very highest can undoubtedly be expected, provided only that they are properly led. Under these circumstances the result will depend, even more than usual, on the intrinsic worth of the officers."

15. Greece.

The Greeks are a very poor, though temperate and generally intelligent people naturally. They are no longer a highly progressive nation, having been weakened by battles and massacres, and having but little love for agricultural and manufacturing pursuits.

Their spirit is broken by servitude and loss of ancient liberty to such an extent that they have not in general the courageous disposition of their ancestors to resist oppression with both arm and hand.

Many of the inhabitants dwell in unwholesome dens and are so impoverished by taxation that they have not

wherewithal to clothe themselves. The fruits of their former oppression by the Turks are still shown among the lower elements, where one meets duplicity, the spirit of intrigue, servility, covetousness, and cruelty.

Ignorance, the usual attendant of poverty, is great in the rural districts, especially in those difficult of access.

But in spite of their poverty, ignorance, and gross superstitions, the Greeks in general are an inquiring race and anxious to learn; and on the part of the younger element there is a desire to progress, as is evidenced by their sacrifices for education and their conscientious and assiduous application to study of books and handicrafts. Both rich and poor are alive to the benefits and far-reaching influence of educated hands and heads, and that the interests of their country are intimately woven with the destinies of their educated young men and women returning from their universities to their native provinces.

The Greeks are withal a patriotic and race-loving folk. A common language, common traditions, and a common hope for the future have made a nation of the Greeks again, in spite of Turkish oppression and European treaties. Greek patriotism is not confined to the narrow limits laid down by diplomacy; and whether resident in Greece itself or in Asiatic or European Turkey, the Greeks feel as one people.

We are told sometimes that community of religion might induce the Greeks to favor Russian ambition and to open to that power the road to Constantinople. Nothing can be further from the truth. The Greeks will never sacrifice their own interests to those of a foreigner. Nor do there exist between the Greeks and Russians those natural ties which alone give birth to true alliances. Climate, geographical position, history, commerce, and, above all, a common civilization attach Greece to that group of European nations known as "Greco-Latin," and the Greeks will never range themselves by the side of the

Slavs, but will be found among the Latin nations of Italy, France, and Spain.

The modern Greeks are a composite people, being a mixture of the Hellenic tribes with Asiatic Slavs, Avars, and Albanians. The actual population is, therefore, a very mixed one, and it is difficult to say in what proportions these Hellenic, Slav, and Albanian elements have combined. The Mainotes of the peninsula terminating in Cape Matapan are generally supposed to be the Greeks of the purest blood. They themselves claim to be descendants of the ancient Spartans. Every Mainote professes to love unto death "liberty, the highest of all goods, inherited from our Spartan ancestors."

The vendetta is practiced among them; but they are truthful and slow to promise, but sure to keep it.

In spite of invasions and intermixture with other races, the Greeks of to-day agree in most points with the Greeks of the past. Nor has the race changed much in its physical features, for in most districts of modern Greece the ancient types may yet be recognized. The Beotian is still distinguished by that heavy gait which made him the object of ridicule amongst the other Greeks; the Athenian youth possesses the suppleness, grace of movement, and bearing which we so much admire in the horsemen sculptured in the friezes of the Parthenon, and the Spartans their manly and simple virtues.

The morals of the modern Greeks are no better than were those of their ancestors, and, like them, they are fond of change, inquisitive, preserve their feeling of equality as being free citizens, but frequently stoop to flattery, and many are not above lying and cheating.

Like their progenitors, they do not allow themselves to be carried away by passion, except in the cause of patriotism. The Greek is a stranger to melancholy; he loves life and is determined to enjoy it. In battle he may throw it away, but he does not suicide, and insanity is

rare among them. To foreigners the Greeks are intolerant and unsociable.

Although they have not altogether fulfilled the expectations of the Philhellenes, the Greeks have, nevertheless, made great strides in advance since they have thrown off the yoke of the Turks. The deeds of valor performed during the war for independence recalled the days of Marathon and Platea; but it was wrong to expect that a short time would suffice to raise modern Greece to its former glorious heights. Nor can we expect that a nation should throw off in a single generation the evil habits engendered during an age of servitude. But the prowess, ardor, and enthusiasm of the Greek soldiers in the recent wars prove that their warlike traditions yet appeal to them.

CHAPTER II.

AMERICA.

14. United States of America.

The bulk of the population of this part of North America is of Anglo-Saxon origin, although there is a strong admixture of foreign peoples, some of whom have fused with the descendants of the first settlers, and some of these, as will be shown farther on, are of such varied types and characteristics as to prevent such a fusion.

There is a vast immigrant population, composed of Irish, Swedes, Hungarians, Poles, Italians, Chinese, which is as yet unable to unite with the Anglo-Saxon element. There will probably never be a fusion between some of the peoples of this immense horde, many of whom do not trouble themselves to even learn the language of the country nor to force their children into English schools,

but segregate themselves in colonies, engaged in poorly paid occupations and speaking their own languages.

Too often seeds of discontent, socialism, and even anarchy were formerly carried into the United States by some of these immigrants, who were ignorant and who had been rendered brutish and criminal by oppression and want of proper nourishment; but, happily, more stringent immigration laws have been passed, whereby the ignorant, criminal, and diseased are refused entrance into the country.

The characteristics and morale of most of these various immigrant populations have already been given or will follow in treating their respective countries, but it may not be out of place to treat apart the Afro-American, the native-born Negro citizen of the United States; for no study of the United States could be complete without including a class of citizens who make up one-eighth of the population of the entire Republic.

THE NEGRO RACE.

"The black and negroid races of America," says Onesimus Reclus, "have not, in general, the inventive wit of the whites, nor the quiet, laborious wisdom of the Chinese; but natural gaiety, enjoyment of life, kindliness, exuberance, fecundity, power of resisting heat and poisonous exhalations of the marshes, all guarantee a long existence of this much-abused race."

Because of lack of opportunity that civilized environment and culture give, the Negro race at large cannot be accounted the equal of some others, except so far as natural capacity and aptitude are concerned.

The history of this race is all in front of it.

But it cannot be doubted that in the Negro blood there are qualities of a very valuable nature. The Negro is true in his friendships, faithful to his trusts, attached to his kindred, and peculiarly favorable to the development

of the domestic relations, in spite of his often disregard of his marriage ties, which latter fault must be attributed to slavery and its pernicious customs.

"But the very excess of his emotional nature unfits this fellow for elevated thought, continued industry, and lofty achievement generally." He lacks the initiative, hardihood, and nerve of the white man and the dash of his mulatto half-brother, except he be emotioned by desire, superstition, persuasion, or leadership.

With a love of the beautiful in art and nature, sensuous, the Negro displays an eminent capacity for social and civilized life and, when educated, the refinements and amenities of both. By his emotional nature, he is religious as a matter of enjoyment and not always of ethics. Superstitious and a lover of the mysterious, he is a fatalist, full of signs, and a firm believer in luck and charms.

By tradition and habit of being ruled instead of ruling, the majority of the race, at heart, are not democrats, but predisposed in favor of a monarchical form of government, and where this takes the form of firmness and justice, combined with paternalism, everything good can be demanded of them and corresponding results expected to follow. This explains the anomaly that we find in Haiti, where, with a liberal constitution and a republic with a president and chambers of deputies of the people, the president is supreme autocrat, with relatively more power than the czar of Russia.

THE AMERICAN NEGRO.

The ancestors of these people were taken from all parts of their native Africa to feed the demands of the slave-trade in America. They were stolen, bought, and taken prisoners, and came from every condition in life, from that of native kings, priests, and princes of Ethiopia—having face, figure, and bearing that betrayed their origin

—to the lowliest and most miserable creature of the Gold Coast. Many of these came with a reading knowledge of the Koran and the laws of their country; fruits of this superiority were shown in their offspring, many of whom were recognized as superior beings in all periods, even of slavery. Many of these were freed and sent North, many were taken as house and body servants, becoming often as much fixtures in the families of their masters as the relatives themselves. In all the wars of the country there were some that fought so gallantly that they were afterward freed by legislative acts, even in the slave States.

Physically, these Africans were of hardier and more enduring mould than their copper-colored brother, the Indian. Their dispositions were tractable, their natures lively and gay, and their hearts susceptible to kind treatment, which too often they never received, being away from the eye of the master and under the hand of the overseer.

But they made the very best they could of the bad bargain of slavery, as they did of that of "carpet-bagism" later and as they do now of unjust discrimination in labor and their manhood and civil rights; that is, they learned: first, to labor; second, they learned, indirectly, the value of freedom and liberty; and third, they learned to know the God of the Christians. With their emotional and impressionable natures, they cherished a faith in God and their coming day of emancipation. The beauty and sincerity of this confidence is set forth in the slave melodies, the richest heritage of American music that we have to-day.

For two hundred years the race increased, even on its slave soil, and under the most adverse circumstances. The slaves' labor had made the pride, wealth, and circumstance of the South possible and indirectly much of that of the North. This count as to labor cannot be wiped off the books of the country now nor ever. And

so it was recognized by the friends of the freedmen after the War of the Rebellion, in which for freedom and the perpetuation of the Union both black and white joined.

This man, unlike the Indian, "had looked in the haughty Anglo-Saxon eye and lived." He handles now the white man's improvements of steam, machinery, fire-arms, and electricity; and to him he says: "It is well; I too have dreamed the self-same dream that you have realized. Patience with my halting, fearful step, which is due to the burdens and stultifying influence of a cruel slavery, and I too, in time, will add my tribute in art, music, poetry, the sciences, and industry and labor to the country's glory."

This man entered his new estate of freedom without preparation and a child; even many of his friends among the whites were as ignorant as he of his true nature and best good. Mistakes were made, both North and South, as all the world knows. But for the first twenty-five years he wandered in a land to him of glory and enchantment—of freedom.

Then, with the bursting of the carpet-baggers' bubble, and with the advent of the Klu-klux Klan, the Negro became disenchanted; but after the first shock he set himself to hoe his own row, with the aid of his friends and the permission of his enemies if possible, and if not, to do so in spite of every disadvantage. This determination is evidenced to-day in his efforts, his literature, the counsels of his leaders, and the results, often incredible, accomplished by the race during the last twenty years.

His friends among the whites — even some of his former adversaries — have caught his fire and enthusiasm and have discovered his strength and pluck, despite his shortcomings, and are giving him not only aid in the shape of money and advice, but that kind of aid more important to him, in the shape of a disposition to see him have equal justice and the opportunity of a square deal.

This eminently American characteristic of loving to see justice and fair play is the glory of the people in the estimation of other civilized nations of the world — greater, indeed, than their reputation for wealth and power and material effort; for it shows, better than all else, the wealth and power and effort of the soul and the morale of the American. The life is always and ever more than meat. The American cannot afford to and will not allow this glory to depart from his country.

It only remains for the statesmen, teachers, preachers, philosophers, and patriots of the white race to suggest their own people with the desire and need of perpetuating this virtue and making it an ideal; while these same classes of leaders on the side of the Negroes will counsel always patience, peace, consideration, and renewed effort along every line of improvement. These two conditions must obtain with both classes in the United States, if the problem of the color-line is solved with honor by the people. Both classes must assist, since it is to their mutual benefit.

The Negroes will aid more and more as they become educated and home-owners to have the laws respected and vice and crime suppressed. At the same time the whites must not forget that there must be a discrimination more and more pronounced on their part between the educated, well - dressed, well - behaved, self - respecting, property-owning, cultured, moral Negro man and woman on one side, and the ignorant, dirty, noisy, vicious class of the race on the other. The same justice and fair play mentioned exact this, if those of the Negro race who are striving to rise and become worthy citizens of the Republic are not to be discouraged. The country cannot afford to thus offend the least one of these.

We may be sure that, to the glory of a common country, made great with the sweat of toil of the ancestors of both races, and whose freedom has been assured by the

blood of both races in every war waged, no true American will ignore this simple, natural means of settling this extremely grievous question.

The leaders of both races having thus made up their minds to mutual forbearance, the work is over half done. The destiny of the United States is to give liberty and opportunity to all who wish them; this effort to hold open "the door of hope" to the race will confirm this destiny and be one of the most precious remembrances of the whites.

Be it remembered that this man in black has naturally, although disfigured now by slavery and circumstance of being adversely placed, qualities of sincerity, pride of race, kindliness, emotion, and sentiment, that will contribute to the beauty and fullness of American life, as soon as he finds himself and makes up his mind to give his message to the world in his own way. Delighting in rich colors, the race has already given to America an artist, H. O. Tanner, whose pictures, purchased by the French Government, are conserved in the galleries of Paris; no less lovers of beauty of form, Edmonia Lewis, an American Negress, with a studio at Rome since 1870, and Meta Vaux Warrick, in these later years at Paris, have contributed by their excellent work to the glory of American artistic ability as sculptors, according to the opinions of foreign critics.

In music, poetry, literature, and oratory the race has contributed much and will be no small factor in adding in future to these things, which are rich jewels in the crown of every strong nation.

As preachers, teachers, doctors, lawyers, mechanics, traders, and farmers, they fill up the ranks, working with good will and often against odds. How can a race like this, so patient and gentle, become a "peril" under decent treatment and wise direction? What could be more eloquent of the power, effort, and possibilities of the United

States than these struggling people, who a generation ago were things of barter and sale, to-day striving with might and main, under the suggestion of the superiorly placed race, to keep stride in all the walks of life? thus proving that it is not necessary to have the same blood or race with a people to have all their characteristic faults or excellencies, so long as one is brought up in the same midst, inspiring the same ideals and speaking the same language.

"Men of all countries," says Sir James Mackenzie, "appear to be more alike in their best qualities than the pride of civilization would be willing to allow. And in their worst. The distinction between civilized and savage humanity lies not in qualities, but in habits."

"With malice toward none, but charity for all," words of the immortal Lincoln, may all classes of our land rally to the cause of justice and fair play to the honor of a common country.

As a soldier, in Africa, in the English Army, and in America, the Negro has been a success, measured by the white man's standards and as penned by the historians and testified to by his white officers. In Jamaica is found more than one Negro soldier wearing the Victoria cross for distinguished gallantry and heroism. And in America the medals of honor on their breasts and the pages of war-history tell of their bravery and intrepidity.

In spite of the disadvantages of prejudice to which they are at times subjected, their tractability, military pride, good nature, obedient spirit, and heroism in the hottest fight have won for them the highest encomiums from even their enemies. The Negro soldier has long ago passed his probationary stage. This soldier must, however, be properly led, as he is by nature more dependent and has less initiative than his Anglo-Saxon comrade. It has even been said that he must have a white commander, if good soldiership is to be required of him. Recent events in the war with Spain and in the Philippines

have proved this, however, to be false. And we know now that the Negro soldier has a commendable pride in efficient leaders of any people. Moreover, it should be added, in justice to him, that he finds especial pleasure in the capable of his own race. This is a natural result of his progress, his ideals, and his future hopes of a good and patriotic citizenship. Indeed, the American Negro's rallying-point and particular fetish is to-day an appeal made him for the honor of his race. This he has cultivated within the last fifteen years.

"The Negro," says a Southern officer of the United States Army, "comes into the Army with more of the qualities necessary to a good soldier than any other man recruited."

THE JEWS IN AMERICA.

The oppression and grievances of the Negro race are as nothing in comparison with what the Jewish people have suffered in almost all countries of the world and still suffer in many.

Physically, mentally, and morally the Jews are strong, and they preserve in every country their traits of body, their mental acuteness, their religious faith and practices, and distinctive and characteristic habits. They bear their persecutions with singular fortitude and broad-mindedness.

Their capacity to survive and wax strong and rich where others scarce exist shows the vigor of their race. They must necessarily have the defects of their qualities; but many other nations, as a whole, have shut their eyes upon the virtues of the Jews, and in their prejudice have failed to find anything but cause for contempt of a race of people that is self-sustaining in all countries of the world where it finds itself—a race that in its home-life is often ideal.

This people have found in the United States, to a

large extent, freedom from the oppression, prejudice, and contempt that attend it elsewhere; and it must be confessed that they contribute to American life some of its best gifts to civilization and progress in the line of art, letters, music, law, medicine, and commerce. Aspiring, and a lover of his race, and desirous of becoming a good citizen, the Jew, become rich, does not niggardly hide his wealth, but makes him a home, educates his children, and organizes hospitals, schools, and charities for the poor of his own race to prevent their becoming paupers on the country at large.

As soldiers in America, nearly eight thousand Jews served the Union in the War of the Rebellion; and at present they are found contributing their brain and brawn to both the Army and Navy of the country, in spite of the fact that it is not a warring people. This fact follows by force of the long submission and self-repression necessary for its survival among overwhelmingly hostile numbers.

The Negro race in America—and, indeed, all oppressed peoples—can afford to take a lesson from the Jews in surmounting adverse circumstances.

THE INDIAN.

The Indian race in the United States was originally and remains largely to-day a hunting and savage one. The conveniences of civilized life for him are curious, but have no inherent charm. The various tribes that occupied the territory that makes up the United States to-day never recovered from the first effects of the shock of the white man's civilization, and have been killed or have died out in consequence of hunger and exposure. There are a few tribes in the Indian Territory which are showing progress to-day as farmers; but as a race their numbers are now too few to affect the destiny of the United States. Not so, however, in Mexico, Central and South America, where they have mixed their blood with that of the early

Spanish and Portuguese settlers, and have become in many cases dominant.

THE AMERICAN INDIAN IN GENERAL.

Observing and taciturn, a born scout and soldier by virtue of his hunter's life, he has but little regard for laws, either moral or military.

Improvident, wasteful, and restless, he is yet hardy and simple in his habits. He readily adopts the vices and subtleties of the white man, often giving them back with interest.

The Indians of all tribes are haughty, proud, and self-sufficient.

Says John Long: "He has sung the wisdom and valor of his sires until he is profoundly impressed with the assurance of his own sagacity and prowess."

Notwithstanding the mixtures and its accessory populations, the United States is, perhaps, more homogeneous than any other nation in the world; and the characteristics of its people are more easily definable. These characteristics are as follows:

1. Immense activity. 2. Indomitable energy. 3. Absolute self-control. 4. Independence of thought and action. 5. Very great initiative. 6. Self-reliance, and self-assertion which at times amounts to braggadocio. 7. A comparatively stable morality. 8. A lively religious sentiment. 9. A clear idea of duty. 10. A simplicity and straight-forwardness which goes to the root of things.

In addition to this, the following judgment of Le Bon is undoubtedly true:

"The people of the United States possess a sureness of judgment which allows the grasping of the practical side of things; a strong liking for facts, and but little taste for general ideas; a certain narrowness of mind which

prevents the recognition of the weak side of religious belief, and consequently ensures those beliefs escaping discussion; they have the same contempt for things foreign that the Englishman has."

These qualities of the Americans, with their Yankee inventiveness, have transformed a wilderness originally inhabited by the savage Indian into one of the greatest nations among the world powers.

Education is encouraged and aided by the general Government in the United States, but the details of instruction are, for the most part, left to the States and private institutions. But the life in this country is becoming so complex and vocations so specialized that sooner or later, it appears, the general Government must take into its own hands and at its own expense the primary and to an extent the industrial education of the youth of the land. Lack of instruction in the means of gaining an honest living and ignorance in general are always sources of danger to a country, and bring troubles and waste more blood and treasure, perhaps, in the long run, for prisons and police, than it would have cost to have set the poor and helpless on their feet as men.

While the people of the United States is an eminently religious one, it cannot, perhaps, be called Christian; at bottom the nation is rather deistic. This follows from the questioning habit of the people and the interchange of thought made possible by cheap books, magazines, and reviews. The Christian part is largely Protestant, but is divided into innumerable sects. While the American people are, as a rule, not wholly free from superstition, yet there is no part of it dominated by superstition to such an extent as to affect essentially its life.

By reason of the broadness of their country, the greatness of their enterprises, their freedom of action, there is in the Americans less of the snobbishness, egoism, and social exclusion than is found with their English fore-

fathers. Notwithstanding, most of the people of the United States seem to many foreigners insufferably rude, defective in manners, and without compassion. Le Bon states that: "It is precisely because it ignores pity that this race retains its power and energy. There is no room for the weak, the mediocre and incapable on the soil of the United States; and by the mere fact that they are inferior, isolated individuals or even races are destined to perish. It is not too much to predict that before the twentieth century is old the United States will be the foremost nation on the face of the globe, by reason of its push."

The race of Americans in the United States is physically well-knit and well-nourished, with every alimentary substance necessary to maintain their bodily and mental vigor.

The American goes in for athletics for sport and also for the physical development coming from it. The athletic associations, gymnasiums, field-days, sporting events, hunting expeditions, horse, boat, yacht, and automobile races, and the sporting columns of the American daily newspapers, all testify to the love and interest in which athletics and physical development are held in the United States.

The fine forms and the infinite capacity of the race for the strenuousness of the life to be lived in that land that does and makes things show its strength of heart, brain, and body.

The same dominant features of energy, strength of will, perseverance, and initiative that characterize the enterprises of this people are taken by them into their battles; so that, considering its wonderful resources, very few powers of the world would care to cope with the United States in war.

The men that would make up its armies in event of war will be powerful physically, wide awake mentally,

self-reliant, and of indomitable energy, persistence, and courage.

The American soldier, to the foreigner and to those who have observed the mechanical obedience and discipline of foreign armies, seems to be wholly undisciplined, and to compare unfavorably with their soldiers; but this is only seemingly, for underneath his apparent "go-as-you-please" and "as-good-as-you-and-better-too" disposition there is an intelligent obedience, a surpassing devotion to country and cause, a readiness in resources, and a soldiership which is the very heart and soul of discipline.

The term "fighting machine" will not apply to the American soldier by virtue of the air of independence, initiative, and inquiry he breathes. The qualities heretofore enumerated hold good as long as he is fighting for his home, his cause, and his country. Neither officer nor man of this nation can be easily led in a cause which to him is wrong, and which he considers not for his best interest. In such a war, without they have been previously moralized and disciplined, the defection of both may be looked for, as was the case in the War of the Rebellion, and as may be expected in the labor wars of the future. In a national war for honor or protection, the men will need no drafting; the 118,000 organized militiamen and officers—the 11,000,000 of available unorganized militia of the United States, with its Regular Army of 65,000 well-trained soldiers, will voluntarily troop to the Stars and Stripes as one man.

The latter wars of the United States have been characterized by having whole regiments of Germans, Jews, Irish, Negroes, which regiments have displayed the qualities of the people of their respective races: the German regiments showing that cool and collective bravery and persistence which characterize this soldier in the Fatherland; the Irish regiments displaying that hot-headed, ever-ready-for-a-fight and joy-of-battle spirit which belongs

to this people; the Negro, that *insouciance* toward danger and the intrepid and marvelous courage that have been his in all the wars of the country.

By virtue of numbers, solidarity, and the patriotism of the people, the United States are strong.

The opportunities for liberty, prosperity, and well-being generally that the people find cannot fail to make even the most selfish love the country and rally as one man to its defense against any foreign foe.

The people of the United States, from tradition and also perhaps from principle, are opposed to a large standing army.

The soldiers and sailors must be left at the minimum compatible with bare protection. It therefore devolves upon the statesmen, the leaders of the people, and a free and powerful press to understand the broader policies of the Government and the destiny of the country and exercise every effort at their disposal for moralizing the young by impressing upon them their obligation to service and even sacrifice in case of the country's need. This in view of the fact of the multitude of benefits they enjoy and which are too apt to be considered by them as matters of course in their pursuit of wealth and happiness.

We cannot as a people be too thankful to Almighty God for men like President Roosevelt and others high in authority—in Cabinet, in Congress, in Army and Navy, in college and Church—who exhort the people to lives of civic cleanliness and righteousness, to simple living, to physical strength, to knowledge of rifle- and cannon-firing and ship-service, to respect of the flag and of the uniform of the soldier and sailor, and to the cult of America's great men, past and present.

17. Canada.

After a study of the morale of England and the United States, but little that is new can be said about

the Canadian. He is the same hardy, virile English type, with an occasional dash of the New England Yankee or the Middle Westerner into the blood, producing the same hustling, bustling, boasting, quarreling, arrogant, self-sufficient, optimistic man which is essentially Anglo-American. But from the Klondike, through the New Greater Canada of the center to the Atlantic, the orderly, masterly, colonizing hand of England is apparent. Not even in the feverish thirst for gold in the regions far removed from the central influence of government do we find that lawlessness that too often goes with such rushes in the United States; but everywhere we find that feeling of security of life and property characteristic of the English possessions. This is largely due to the Canadian mounted police, which is perhaps the best of its kind in the world, and whose efficiency and splendid discipline make themselves felt everywhere and speak volumes for the virile morale and excellent stuff in both the Canadians and the men from the United States as a whole; for be it remembered that this mounted police of Canada is composed of men from all over the United States and Canada, and taken from the most varied walks of life and the most unlike antecedents; some of whom are fugitives from justice and ex-convicts, but who have been transformed by discipline and order into the most efficient servants of the governments.

Whatever the records of these men, they belong to that adventurous vanguard of Americans who made possible both the United States of to-day and Greater Canada; a class a little too rough and hardy for the midst of civilized life, but who by their pioneering efforts move just in front of civilization, brushing aside the obstacles; a class that has cleared America of the North, and must find its vocation in Central and South America and Africa. Indeed, we can trace their footsteps now into these regions. They are the men who scarcely ever reap

fortunes, but everywhere they make the name "American" great by their force of character, hardiness, justice, and fair play.

In its development Canada is yet upon the verge of its young manhood, and we cannot tell what influence the influx of Americans into the central and western parts will have upon its destiny.

There are elements of division among the people in some of the provinces, caused by difference of nationality and religion. The Catholics especially are insistent upon separate schools for sects.

The harboring of such differences and antipathies is not conducive to solidarity of sentiments and ideals.

Again, Canada is not strong by reason of numbers; the population at present being only about six million. Much of the future of the people will depend upon where the future population is recruited from.

18. Mexico.

In Mexico the ancient indigenes had a civilization far advanced before America was discovered. The houses, the monuments, the artistic pottery, arms, etc., show, even to-day, the progress these Indians made in civilized living and the native capacity of the Indian to evolve when placed in an environment favorable to his evolution.

With the coming of the Spanish conquerors, their blood was mixed with that of the Indian; later the Negro was introduced into the country, still further complicating this ethnic mixture which to-day we call "the typical Mexican"—a swarthy, passionate fellow, half wild, simple in his habits, loving his horse and striking adornment in the shape of wearing apparel, gambling, roughly gay and gallant toward his womenkind.

It is, however, the Spanish Creole element that in Mexico is surrounded by the most consideration. Some

of these are highly educated, refined, and capable along almost all lines of human endeavor.

But the bulk of the population is of Indians and Mestizos, in all of which elements twenty-two principal categories are to be counted.

Fourteen different families of Indians alone are to be found, all of which differ more or less in habits, traditions, dialects, customs, and physical characteristics; but the two most important distinctions of these Indians are as follows: first, civilized and sedentary Indians (*Indios mansos* or *pueblos*), who live in the villages; and second, the Indians who pursue still their independent nomad life (*Indios bravos*).

In Mexico the Indians are chiefly engaged in agricultural pursuits, either on their own account or for the large Creole proprietors, who are the descendants of the Europeans. During these latter years much English, French, and American capital has been invested; this is attended by an influx of its owners, for it has been found that these Indians—mild, peaceful, and obedient—attach themselves to the whites with a touching fidelity, even to the sacrifice of life for them if need be.

A very great number of them have been converted to Christianity.

The religion of Mexico, it should be remarked, is Catholic. It has but little effect upon the ethics of the men, but is embraced devotedly by the women, upon whom it leaves its impress for good.

Education is in a backward state, and the ways of communication are as yet too few to bring the people together to form a solidarity in thought and action. For many years the strong, stable, and progressive direction of the States of Mexico by President Diaz has done much to educate the people in government and as to what is to their best interests.

In view of the wildness and undeveloped condition of

the country, even because of the hereditary genius of the people, they should be expected to be capable of riding, shooting, and taking care of themselves; so we find them; and while but little trained in modern methods of warfare, yet in fighting for their homes they are brave, tricky, and vindictive.

Mexico undoubtedly has her best history in front of her, and it must be remembered that this country is the dividing line between two civilizations: the Anglo-Saxon to the north and the Latin to the south.

19. Central America.

The southern end of North America which bears this name is composed of a number of independent petty republics, whose people are of the same general origin as the Mexicans, with the same physical, mental, and moral characteristics. They are, unfortunately, periodically in a state of revolution or of war with each other, so that they hinder their evolution in that they keep investment of capital from their people, and consequently the higher civilization that comes with such capital. But there are signs among them of ameliorations and arrangements making, whereby peace may sooner or later be assured them.

Neither by numbers, education, developed wealth, arms, nor patriotism are these countries strong.

The natural bravery of the people and the difficult terrain over which they fight alone make them an obstacle to be considered in attack or defense.

But undoubtedly under a wise and strong hand, such as has assured Mexico for so many years a chance for progress, these at present weak and powerless States might be consolidated into one strong government.

Without prophecy, one can easily see that this must be their final destiny, or they will inevitably become dependencies of a stronger country.

20. The Countries of South America.

In treating of the morale of the countries of South America, the key to their differences in progress, character, and habits, as compared with America of the North, will be found in the fact that their soul is Latin and not Anglo-Saxon.

What, then, is this character of the Latin American?

It may be answered in general: First, a lively imagination, a quick wit, and quick action.

Second, a love of their *patria*, or country, which, in case of foreign invasion, would border upon the fanatic. With this man, no matter how poor his lot or his soil or his property, it is his country.

But on the other hand, these same patriots will turn upon each other in political muddles and transfer their allegiance from one chief to another for money, position, favor, affection, or for mere caprice; but, as a rule, they will never make this kind of an arrangement with a foreigner. As a type, the officials of all conditions are "jobbers," unscrupulous, pliable, always fair-seeming, but immutably vengeful. Pompous, vain, boasting, fond of power and its abuse. They vary all the way from the petty grafter, who asks you for ten cents or a cigar, to the starred and barred officials, who require to be roundly paid for services rendered.

They are men of strong hates, intense fears, insatiable lusts, and unbridled avarices in general.

Poseurs themselves, they dote on others that play the *rôle*.

"Humbugs" are their especial predilection, and naturally so, as containing more means of graft than do fair and just propositions.

There is the gush of patriotism, but not the steady flow that can be utilized. "Law," "order," "fraternity," "liberty," and "equality" are on the tongue of every offi-

cial, but are only empty words; the realities never have existed.

The men of the educated and better classes have a mania for public employment and wish to live in luxury at the expense of the State; this is the intimate cause of all the revolutions and bloodshed which give these countries a bad name in the family of nations.

Third, the Latin-Americans are brave, courageous, and good natural fighters, either singly or in bands; this follows from their savage Indian proclivities.

Fourth, the poor are but little in love with labor and industry, working generally barely enough to suffice for their simple needs.

The better classes are fond of display, good living, and the fine arts. They understand and practice the amenities of civilized life to an extent incredible until one takes the second thought that their education, ideals, and travels are all European. Many a polished American would be put to blush by the gracious manners and offers of hospitality of some of these people.

They are Catholics, but not priest-ridden, as were Cuba and the Philippines under Spanish rule. This is due to their having in turn thrown off Spanish rule and adopted the liberal constitutions they now have, and which, if lived up to, would insure their peace and prosperity. But, with the exception of Chili and possibly Argentina, these people are very far removed from the time when they will be ready for a republican form of government. This follows both from their genius and their want of progress in education and moralization generally.

In nearly all these countries of South America the Indian and Mestizo and Negro elements are in the majority. Especially in the cities, however, it is not strange to find vigorous traces of European influence, modified and adapted to local conditions. Neither the characteristics of the Spaniard, Portuguese, Frenchman, German, English,

American, or Italian predominate (for all these races are represented among the whites here), but a complex cosmopolite character, which partakes of all these.

Although in the crossings, European with Indian and with Negro, and the latter two with each other, hereditary racial differences and antagonisms are perpetually presenting themselves, yet there is none of that intense hate and prejudice between the races which exists in America of the North. The reason seems to be found in the difference of character of the whites who settled the two countries. The Anglo-Saxon, who settled in the North, has generally not the element of pity for the weak and distressed and made a hard task-master, considering only too often his slave a domestic animal of the lower class. Then again, during and after the War for the Union in the United States the Negro was considered the backbone of the contention: in the first case, as to whether he was to be retained as a slave, and after that was negated by his liberation, as to whether he was to be permitted equal manhood rights with his whilom masters.

On the other hand, the Latin races are distinguished for their more amiable and compassionate feelings for those whom they consider inferior and who fall into their power, either as captives or slaves. It cannot be denied that they are quicker and more ferocious even when their blood is stirred, and commit bloody and savage acts; but in general there is none of that continual grinding of the heel of oppression that made the heart of the slave so sick in the United States and forced the red Indian wholly to the wall.

No student of ethnography can afford to do without a sojourn in the West Indies and South America, if he is interested in the effect that mixture of races and bloods has upon the psychology and even physique of men; in this regard, it is the most important part of the globe in which to study.

The Latin races, then, in South America and the West Indies, being by nature milder and more easy-going, gave, perhaps unwittingly, both the Indian and Negro who came in contact with them a chance to recover from the effect of the first shock of a civilization less intense and exacting than that of the United States; and thus an opportunity to exist and gradually evolve without forcing was afforded these races.

At the risk of cutting short the inquiry into the morale of the peoples of each individual republic, it behooves us to take a general glance at the races and their mixtures in South America.

THE INDIAN IN SOUTH AMERICA.

It seems providential that the Aztecs, the most civilized tribe of Indians of America, and hence most fit to survive, had its seat in Mexico, thus serving as a kind of buffer between the Anglo-Saxon civilization in the north and the weaker Indian tribes farther to the south.

As seen in our glimpse of Mexico, the descendants of these Aztecs are civilized, and occupy to-day many of the most important posts in that country and Central America, and that a greater part of the others had given up the customs of their ancestors, embraced the Catholic religion, and were engaged in cattle-raising or agriculture.

The Tupis or Guarani Indians are the most important family of this race in South America, extending as it does from the south of Brazil to Guiana in the north and from the Atlantic to the Andes.

They have a stature a little below the average, the head short, face round and of a yellowish-brown color, eyes small, nose straight, and lips thin. Both by their courage and cruelty, they make redoubtable fighting-men. Formerly they ate their prisoners, and to-day they delight to torture them. Nevertheless, they are open and hospitable in their big cabins, which they build of wood or twigs. To the Guarani family belong the Jivaros,

those robust Indians of the upper Amazon, who make special trophies of the skin of the heads of their enemies, preparing them by drying them by means of hot stones. Amidst these Guaranis are many other Indian tribes in small numbers, all differing in customs, physique, etc.

In the south of the continent are many larger tribes of Arancas, Chiquitos, Charruos, Patagonians, and Fuegians, all poor and leading a miserable existence by fishing, hunting, and rude farming, and all more or less nomadic, shiftless, and polygamous. Among these innumerable tribes there is no bond of union, except in time of war. They may then unite under elected chiefs, but this hierarchy ceases with the hostilities.

But it must not be understood that among these Indians there are not exceptions to this gloomy average. Especially in the north and central part of the country, where they have come in contact with civilized men, many Indians of pure blood have risen to positions of importance and consideration. Above all is this the case with the Metis or mixed-breed population of different nations and of innumerable grades and crossings; proving throughout many generations, and under some of the most adverse conditions, that there is an equality of natural capacity of the races, which only depends upon equality of opportunity and environment to make equal men. This equality of capacity has been so long and so well demonstrated in the South American Continent and in the West Indian Islands that only the most idle persons venture to boast there of superiority of their blood.

Equality of natural capacity alone is here intended; for no observer of races and even of nations will believe that surroundings, thought, ideals, and superior civilization do not make differences so great as to have led some of the most scientific minds astray and to have led to the theory of natural inferiority, amounting even to different

origins of the races of the human family. Habit has thus succeeded in changing the very face of Nature.

Our duty here is not to prove the equality or inequality of races, but to report upon their states as we actually find them.

THE HALF-BREED OR METIS.

The crossing of blood between the Latin races and the South American Indian has produced a race of men prolific, often of great physical beauty, of well-knit but agile frames, of robust constitution, and a lively intelligence. They get their bravery and valor from both races, and often combine the business capacity and force of the white man with the ability to resist the rigors of climate of the Indian. This man thus makes an ideal soldier, when properly disciplined. It may be remarked that more than one president of the South American republics was avowedly of Indian extraction.

It should be remarked that in Canada the half-breed descendants of Irish, Scotch, and French manifest the same qualities of vigor of action, good physique, and a commendable valor.

As to the mixture formed by the Indian and Negro, which in the Latin countries is called *Zambos*, it has not so well succeeded as the *Metis*. Strong, but of little physical beauty, and of small intelligence, he has not even kept free from the accusation of being the most criminal of the inhabitants and of giving a majority to the prison class; but there are sociologic rather than racial or blood reasons for this.

THE MULATTO.

The crossing of the blood of the white and Negro race—the mulatto—has caused more discussion as to his qualities of body, mind, and morale than any other race-mixture of the globe.

But in South America and the West Indies he appears

as a man often of extreme beauty of form and face, of healthy and strong physique. A member of the Historico-Theological Society of Leipsic, J. R. Beard, gives him the following characteristics:

“The mulatto, to the qualities of pride and fierceness adds singular strength of muscle and impulse of passion. Conscious of power, he also feels within him boiling emotions. If victory depended upon dash, he would be master wherever he dwells. But the very exuberance of his nature precludes caution and banishes prudence, and in the impetuosity of his rush he incurs as much peril as he occasions. Impatient of delay, he pays for momentary advantages by speedy and irretrievable defeat. Yet the same unbridled will which brings disaster nourishes vindictiveness; he is therefore ever prepared, if not panting, for revenge. The fight consequently is renewed, but without change of result, and so his life passes away in extravagant and disappointed efforts.”

These characteristics of the mulattoes would seem to account for much of the political disorder both in Santo Domingo, Cuba, and throughout the countries of South America. But we must be careful to remember that many of these qualities are Latin, rather than of the mulatto; also, that in these countries are many brilliant exceptions among the mulattoes that are noted for their painstaking patience, depth of learning, and love of order. In the skirmish for position that takes place in politics, these exceptions never arrive at the power.

THE SOUTH AMERICAN NEGRO.

The South American Negro has all the general characteristics of the black race the world over: careless of the future, gay, good-hearted, loving music and dance, industrious enough to satisfy his simple wants, he is unwittingly a philosopher.

Emotional and easily swayed, he can be led to under-

take wonders. He is faithful to his friends of any race, even to his own hurt. He is thought by many to be timid and vacillating, but it is a mistake. Unaroused, he is mild, and has much humility and urbanity; but aroused by wrongs, he is as cruel and even ferocious as his white cousin.

This quality applies to the Negro in Africa as in the Americas, and is borne out by his history in modern times in both continents; and perhaps this characteristic will bring itself more in evidence in the future, as there is a spirit of unrest and an awakening to their rights and liberties as men taking possession of this race, both in Africa and America, and also evidences of more union and co-operation among them, which virtues they were supposed not to possess.

CHILI.

We have seen that the countries of South America have been heretofore, in general, devoid of financial conscience, exploited in the worse sense of the word by citizens of foreign governments, and in their turn offering inducements for money to tide them over in their internecine and sanguinary struggles, which sums they never intended to pay, thus running themselves hopelessly into debt. Violating thus the principles of moral and international law, they have, to all intents and purposes, occupied a position without the pale of modern civilization as practiced in Europe and the United States. By their shortcomings and "touchiness," difference in character, morality, and ideals, a hedge of misunderstanding and mutual and tacit exclusion grew up between them and their strong northern neighbor, the United States, which, happily, the new spirit and general acceptance of the Drago Doctrine is about to break down. From all these lapses and un-American conditions above mentioned Chili, Argentina, and Brazil must be excepted as countries that have, in spite of internal and external difficulties,

worked out their own salvation and placed themselves upon the plane of other civilized governments of the world.

Chili is the nation of South America peculiarly happy in this regard, due, perhaps, to the class of settlers—English, Irish, Germans, and French—who have reinforced the original Spanish and have worked along legitimate lines of agriculture instead of politics. Indeed, there are very few Indians and less Negroes in Chili.

The Chilian is the descendant of the original Spanish settlers, crossed with the blood of the Araucan Indians, whom they also pushed to the mountains, where they exist to-day. There are many of these people of Irish lineage—descendants of the Irish who were driven from England into Spain and followed the conquerors into the New World, where fighting and adventure—things absolutely agreeable to the Celtic character—were plentiful. It may be remarked that the Irishman and Spaniard get along amazingly well together, having as they do so many traits in common. They have mingled their blood in many countries of South America, often arriving to high position. One of the ex-presidents of Chili had a distinctly Irish name and traced his origin on the other side to the grandees of Spain.

Chili has a population of nearly four million inhabitants, chiefly white and of this Spanish origin above mentioned. The Germans, English, Italians, and French number 90,000, the Araucan Indians 50,000. Modern arms for its armies and also modern training for its soldiers, who by heredity are brave and by their struggle with New World difficulties are full of initiative, intelligence, and courage, and would render Chili in case of war no unworthy foe.

The Chilian is, in regard to character, patriotism, progressiveness, and independence, more assimilated to the men of the United States and Canada. This country

has many modern institutions working well. The religion is Catholic.

ARGENTINA.

At present more than half the population of Argentina is composed of Argentinians, properly speaking—that is, descendants of the old Spanish, mixed with Negroes and Indians. The other part has been furnished by immigration from Europe and largely from Italy.

The present flood of immigration, although not so great as in past years, still continues to be enormous and only to be compared with that coming into the United States. This influx of the European element is destined to assure Argentina, with Chili, a preponderance in influence in South America one day. The greater portion of this foreign population lives in Buenos Aires.

The government is a republic. The agricultural resources are enormous. Sheep- and cattle-raising are all-important. The shepherds are mounted Gauchos, a race of Indians, of good form, strong, and efficient.

In some enterprises Argentina is a rival of the United States.

It is little known that one of the largest, richest, and most reliable newspapers published in the world is supported and has its headquarters in Buenos Aires; and Calvo's treatise on international law is recognized and accepted authority over the civilized world.

BRAZIL.

With an area of almost half of South America, with a population of 15,000,000, land fertile and well watered, with innumerable resources, covering everything from diamonds to agricultural products, Brazil is the most favored country under the sun.

Though nominally belonging to Portuguese whites, it is peopled with mulattoes and Negroes. The Indian popu-

lation varies from the lowest grades mentally, morally, and physically, to the highest. They are slowly dying out before the whites. Their blood has been fused with that of the Castilian-speaking inhabitants, as has that of the blacks with that of the Portuguese. Some of these Indians live by agriculture, others by hunting and fishing, and a few are even anthropophagous when occasion lends itself. The lighter-colored Indians are more civilized and laborious.

In recent years the Italians, Germans, and a few English and Americans have been reinforcing the population of the country; but the reins of government and the institutions of the country will doubtless remain in the hands of Brazilians.

Nowhere upon the face of the globe can race relations be better studied than upon the soil of Brazil. Here white, black, yellow, and copper colors, with all their hereditary racial differences and antagonisms, have adjusted themselves into a solidarity free from the friction that is encountered in many sections in the United States—and it should be remarked that this adjustment has been made between masters on one side and slaves whose condition of degradation and ignorance on the other side was worse than obtained in any part of the United States. This has been accomplished by the spirit of “live and let live” to be found in these countries in the hearts of all the dominant races.

Indeed, race domination and extraction is never alluded to in Brazil and many other South American countries.

True, from the United States’ American standard of morality and mentality, these Brazilians do not measure up; yet they have evolved a conscience of duty as a nation toward other nations and their citizens, as well as toward its own people; so that Brazil may well be placed in that class of enlightened and progressive governments

of Central and South America in which are Argentina, Chili, and Mexico.

The everywhere numerically superior admixture of Spanish and Portuguese blood with that of the Indian and African has produced a race of a disposition fiery, wrathful, proud, and boasting of their valor, and of singular powers of physique and extraordinary endurance under a tropical sun, when forced from their usual habits of carelessness and indolence. These qualities, well directed by good government, modern institutions, and modern methods, will produce, without doubt, during this century a nation of people whose well-being is assured at home and whose power is respected abroad.

Already the spirit of revival is taking possession of the country, as evidenced in the spread of schools and colleges, the industries, liberal institutions, religious tolerance—in spite of the fact that almost every Brazilian belongs to the Catholic Church—and the general tendency to order and progress.

BOLIVIA.

This is one of the second-rate nations of South America—a nation not yet fitted either by numbers, character of its government, or the moralization of its citizens to occupy an important place in South American affairs. The people are of mixed Spanish, Indian, and Negro extraction.

But few well instructed; most grossly ignorant. Religion Catholic. Many Bolivians can speak only Indian. They number 2,300,000.

The Bolivian Indian is sober and laborious and a good cultivator. They were slaves under the Spanish *régime*. They are not a warlike people. Whites of Spanish origin number 150,000; Metis, 700,000; Negroes and mulattoes, 150,000.

All the Bolivians, except the savage Indians, profess the Catholic religion.

Military service is obligatory. A poor and undisciplined army and a worse national guard make up the armed force of this country.

PERU.

The population has only 360,000 whites, chiefly located in the villages. The Indians are in the majority (1,900,000), and besides there are 670,000 Metis, 65,000 Negroes, and 55,000 Chinese (on the coast).

The regular army has: first, those who volunteer; second, those taken by lot; third, those condemned to military service for certain crimes.

ECUADOR.

Though under the equator, whence it takes its name, the country of Ecuador has all climates, from that of the most torrid sun on the plains to that of eternal snows on the mountain heights. Thus the people, who are a Metis or mixed-breed population of Indians, with the Spanish invaders, are not kept from evolving because of climatic conditions. These number 1,500,000, of whom 300,000 are full-blood Indians. The language is both Spanish (not pure) and Indian. Out of civil wars, incessant and innumerable, Ecuador has arisen to have a government in these latter days more stable and displaying more of the elements of rectitude and progress than that of her neighbors, Colombia and Venezuela.

The religion is Roman Catholic.

PARAGUAY.

Population is feeble, so far as concerns numbers, of which three-tenths are white; people of color and Metis of all races, five-tenths; Indians (Guarani), two-tenths.

The official language is Spanish, but the language spoken is Guarani. It ranks in progress with Ecuador, Bolivia, Uruguay, and Peru; the morale and character of its inhabitants being the same.

It should be remarked that these last-named governments show, during recent years, a laudable disposition to abandon their wars within and without, to fulfill their obligations with strangers, and thus prevent international complications, to introduce internal reforms, and establish the modern institutions of civilized Western nations. As they are republics, their drift shows popular development and the evolution of the morale of the people.

VENEZUELA AND COLOMBIA.

These two countries cannot come in the class with those just named, for by reason of the political intrigues and murderous revolutions, violation of the principles of international law and open defiance of strong nations of Europe and America in refusing to make good their signed and sworn obligations, they must rank with the smaller and weaker States of Central America and San Domingo. But with the influx of European and American people and capital, the completion of the Canal of Panama, improved cable and steamship service bringing them nearer to their more civilized and progressive neighbors of the North, other ideals will undoubtedly take root in the hearts of the people of these weaker States, thus enabling them to improve their undirected energies and good qualities, and rise up ennobled, progressive, vigorous, and truly free.

21. The West Indies.

CUBA.

The characteristics, ideals, morale, and qualities of efficiency of the Cubans do not differ essentially from those of the Colombians and Venezuelans, as has been demonstrated in these latter days, where, for the loaves and fishes of political preferment and under the chance of losing their independence, they insisted upon disagreeing in their internal affairs.

Never was freedom and prosperity more assured to a

small nation than to Cuba when her self-instituted crash came. But, thanks to the magnanimity and strong hand of the United States, the best that is in this people will have a chance to come to the front.

HAITI.

Like the South American republics, not more nor less has Haiti engaged in internecine struggles for a century. Starting from small beginnings, with a sprinkling of intelligent, trained and educated leaders from among the freedmen and mulatto elements, and all inspired by the spirit of the French Revolution which came to them from across the sea, the Haitians threw off their slave-yoke.

They have kept themselves, more than the weak republics of South and Central America, free from debt. There has been an inability to meet promptly all their obligations during the last few years, due to depreciation of currency. But as to progress in government, education of its people, and their general moralization, Haiti perhaps could have done better—must and will do better in the future. Educated and able men in all departments are not wanting, except in the agricultural and industrial arts.

Progressive, strong, and patriotic leadership and good faith are the most needed things in this republic. The body of the people have all the powers and limitations of the Negro and Latin peoples, as enumerated in this study at the beginning of the paragraph entitled "The Countries of South America."

SANTO DOMINGO.

The republic of Santo Domingo is a Metis or half-breed people, the descendants of the Carib Indians and original Spanish settlers.

They differ in no respect from the Cubans in char-

acter and temperament. It is a weak nation, needing deliverance from political wolves, foreign exploiters, and, above all, they must have a guiding-hand, such as Cuba finds in the United States. Its people are naturally hospitable and intelligent, although but little industrious and generally uneducated.

JAMAICA.

This prosperous English colony, a majority of whose inhabitants are Negroes and mulattoes, with a small sprinkling of native and English whites, is mentioned here only because of the amicable adjustment of relations between liberated slaves, mulattoes, and whites. Neither in church nor school, nor employment, civil or governmental, is the question of color brought up, nor can it be, as many a man visiting the island from the United States very well knows.

No woman, even when alone, fears harm in the night or day, even in the country districts. The most perfect cleanliness and order prevails in all the island, and all of the police, except a few chiefs and inspectors, are black or colored.

The secret is the dominant colonizing hand of England that knows how to make itself felt without a brutal obtrusiveness that stifles manhood and independence of the nation. In Jamaica the law is obeyed and respected by all and is absolutely equal for all.

CHAPTER III.

ASIA.

22. *Japan.*

The origin of the Japanese people is lost in antiquity; but it is certain that, like all other strong nations, the

population is the result of many mixtures, perhaps of native Malay tribes, with Mongolian elements from China. They assuredly cannot be called a pure Mongolian type. Although the Japanese believe firmly in their superiority over all other nations, they never fail to be hospitable to strangers and to welcome those that have anything in the shape of modern scientific improvement or progress to impart; for they are a people great at imitation, but greater in adaptation, "and have the faculty," says American Consul-General Miller, "of fitting to Japanese requirements, conditions, and character the machinery of science, industries, methods, political and economical forms, for their own development."

Physically they are generally of very small size, but having bodies well knit and a constitution vigorous. Their diet is simple as well as their home-life. The Japanese are perhaps the most industrious of all peoples. The family is strongly organized, women are respected, and children are as carefully reared and instructed in Japan as in any other country in the world.

The government is a constitutional and hereditary monarchy, with a Parliament consisting of Chamber of Peers and Chamber of Deputies. The people have freedom of speech, press, and religion, and, under certain restrictions, freedom of assembly. So that Japan, with her enlightened officials of government, is the most progressive and patriotic nation in all Asia. It is an artistic and literary people besides.

In numbers and in the solidarity of its people, Japan is strong.

The religions are two in number: Bouddhism and the Shinto. The former numbers as its devotees two-thirds of the population; but it must be remembered that most Bouddhists are also Shintoists.

Both of these religions exercise a direct influence upon the daily life and character of the people; but the Shinto

is the official religion of the empire, and is the basis of the splendid discipline and morale of the whole nation in deeds of war and the vocations of peace. This Shinto religion dates from the earliest times, and includes three phases of ancestor-worship: that of each family of its own ancestors, that of the patron god of the district, and that of the first Imperial Ancestor, practiced by the whole people. The Japanese all are supposed to be descended from this Imperial Ancestor, of whom the emperor is the living embodiment, having within himself all the virtues, graces, and powers. Thus it will be seen that according to his religious belief every Japanese belongs to the royal family and is of direct kin to the emperor.

Therefore what he, the illustrious, living, and adorable Ancestor, wishes must be before all else. So that the cry, "We must die for the Emperor!" heard on all sides in Japan during the war with Russia—a cry which fired the nation with absolute invincibility—now takes the form of "We must live for the Emperor, in order to make Japan great, in order to show to civilized nations of the world that we are a superior people." So that now the "key-note of modern Japan," according to Consul-General Miller, "appears to be nationalization."

"Nationalization of the morale of the people for war; nationalization of its industrial forces to meet the debts of that war, and for the prosperity of the whole in the future.

"Governmental management and direction of all the important industries in order to promote national saving, so that the Government and people work as one man. Such co-operation has never been known in the history of governments. So that no private co-operative companies, however large, can compete with this. Co-operation is the spirit of the century, and Japan is its prophet."

Says Alfred Stead: "It is difficult to imagine people

more loyal, if loyalty consisted only in the outward form of loyal actions, for the people of Japan do reverence every day to the representatives of the First Imperial Ancestor. The very fact of this continuous reverence cannot fail to set a seal upon the loyalty of its subjects and mark it out from that of other peoples. And the same worship which gives to them this feeling of loyalty causes them to love their country to an almost abnormal degree. * * * *

“As a concrete example of the effect of ancestor-worship may be taken the feelings of the Japanese soldiers and sailors who are now on the field of battle. By nature they are the least fitted to be soldiers; mentally, they are the worst. They are largely drawn from the agricultural classes, who, as practical vegetarians, have been unaccustomed to shed blood or to see blood shed. Thus their instincts should be much less brutalized than those of flesh-fed soldiers. A certain lack of dash, a timidity, and a possibility of fear might be naturally looked for. But it is just here that the effect of ancestor-worship comes in. ‘Never to degrade in any way the good name of the ancestor’—this is always present in the mind of the soldier. Any act of heroism or of devotion to Japan will lift the doer to a pre-eminent position in the eyes of those who will venerate him. Even taking it at the lowest, it is much harder to do a cowardly or dishonest action when not alone the eyes of comrades are upon you, but also there is the prospect of sinning against countless generations of ancestors. Taken together with the teachings of Bushido, which held up shame as the greatest punishment possible, the effect of ancestor-worship may be imagined upon the Japanese troops. Knowing possibly what fear is, they are not able to be afraid, but are impelled to deeds of heroism by both the desire of being good ancestors and the necessity of avoiding shame. Thus they have both a positive and a negative force behind them. Death is not to be avoided, save

in so far as the prolongation of life enables the soldier to do glorious deeds—a glorious death is always preferable to a surrender. To die doing something for one's country, that is indeed glory!"

What may not be expected, then, from a people thus solidarized and moralized? What big things must the womb of the future hold for them!

It may not be wholly without interest, if, indeed, it be without warning care, to present the opinion of a Japanese writer, Hoshiguchi, in this regard (extracted from *American Review of Reviews* for December, 1904):

"He believes that there is nothing but bold assumption in the statement that Asiatic races are at the mercy of Europeans. 'Sometime even,' he declares, 'the Orient will have its turn to shine. When Orientals find that their sinews have waxed stronger under the careful nursing of Japan, they will oblige Japan to lead them in invading the dominions of the Caucasian races for the double purposes of civil and military conquests.'

"The experiences of the forefathers, who at one time or another thought they were the only dominant races of the world, are recorded in the characteristics of the present Asiatics. When Japan's victory in the present struggle becomes a certainty, it will inspire her sister nations to uprise against the psychological domination by the Europeans, to which they were so long subjected.

"The Chinese, though seemingly incapable of progress, are not of wood, nor stones, but men. When they awake from their long slumber, they will regain the prestige of their forefathers. The Koreans, the Siamese, the Hindus, and Filipinos, who are at present considered to be negligible quantities, when combined under the hegemony of the Japanese, will become formidable allies of the latter. Should all these rise and urge Japan to lead them against the European races, the Japanese could but satisfy the desire.

"A million troops can be raised in China, and these, trained and led by Japanese officers, will make an army sufficient by itself to defeat the combined forces of Europe, either for good or ill."

He goes on to state that even before this time arrives the present admiration and sympathy of America for Japan as a chivalrous spectator of the brave deeds of this small fighter will be changed into hate, and the racial antipathies of these two peoples, asserting themselves, will lead to conflict, which he does not believe will find Japan loser.

23. China.

In numbers China is the strongest country in the world, with a population of 430,000,000.

Its government is an absolute and hereditary monarchy. The emperor has a privy council and a chancery, the former body having great influence and the latter but a nominal power. The successor of the emperor is chosen by him from the male line of succession without reference to primogeniture. The present dynasty is Manchurian and not Chinese, and presents, in its desire to sustain itself in power by a surrounding of Manchurians, obstacles almost insurmountable to the spirit of nationality which is springing up among the young and intelligent Chinese. This giving of the majority of the positions of honor, trust, and profit to a small part of the empire, and that, too, an alien part, will doubtless lead to a bloody revolution, if the spirit of rehabilitation, under the modern spirit of Japan, continues to grow and spread throughout the Chinese Empire.

From the point of view of military valor, the Chinese troops of an army of over a million men cannot compare at all with their Japanese neighbors. Exception must be made for some bodies called "Campaign Troops," well drilled and disciplined, who, with some others composed

of European- and Japanese-drilled men, would be able to give a good account of themselves.

There are three principal official religions in China: Confucianism, Taoism, and Bouddhism.

The first is rather a high moral philosophy than a religion, and is probably the oldest religion of China, purified and remodeled by Confucius. It is professed by nearly all the educated classes of China.

Taoism is more in the nature of a religion than the first. It embodies a belief in God and the immortality of the soul; but it has degenerated to such an extent that to-day its priests are religious "jobbers," who fill the minds of the people with all sorts of stupid or wicked superstitions, and use the temples as market-places for charms of sorcery, witchcraft, and divination.

Bouddhism, modified in different forms and practices, also has a strong hold there.

By the side of these three religions, and constantly mixing itself with them, is the cult of ancestors, which is, in reality, the veritable religion of China.

It is not an adoration, but a sentiment of respect and veneration for their dead, who are supposed to have retained all the feelings and needs of the living, that makes the Chinese offer to them sacrifices and gifts of food, perfumes, etc. Thus it will be seen this religion differs essentially from the Shinto of Japan, but under the influence of this powerful neighbor it can be modified into the Japanese form of ancestor-worship,¹ and thus be made a mode moralizing the people.

The foreign religions are the Jewish, Christian, and Mohammedan. The first two are relatively wanting in numbers and influence, but the Mohammedan numbers 53,000,000, and is powerful in the west.

Conservatism, hatred of foreigners, and stagnation have been the secrets of China's backward condition. But there is a growing tendency to change their attitude

toward Western civilization and to adopt modern improvements in government and war, and to accept and to study the principles of international law for their own safety's sake. The relations of the Chinese with Japan of recent years, and the invasion of the country in 1900 by the contingent armed forces of Europe, the United States, and Japan, have been object-lessons of such convincing weight that even a country bound down by tradition and conservatism to the extent of China could not fail to be affected. For it was evident to them that among all the assembled troops of the powers, their cousins the Japanese demonstrated as good fighting capacity, as much valor, and that in protecting the sacred Chinese temples and the lives and property of the non-combatants, and in their refraining from looting and other irregularities, they showed more of that magnanimity, moderation, and spirit of civilization than many of the boasting civilizers themselves. But the deciding thing that linked China with Japan was the last war of the latter with Russia in Manchuria, which, if China had been strong enough, should have been hers instead of Japan's—a war which perhaps fixed an epoch in Chinese as well as Japanese history. China saw that by the application of modern methods and by force of unity the "little brown men" had overcome on land and sea the giants of big Russia, and gave her heart to Japan.

The number of students that her former faith in Japan had compelled her to send into that country for education were not only doubled, but Japanese officers were also called for in China to aid in the reorganization of a powerful army to extend throughout the whole empire, which should render China, if not feared, at least respected by Western nations.

This rehabilitation of the army, it will be remembered, was before this entrusted to German military men.

The fact of change shows China's estimation of the value of the methods of the two countries.

The Chinese believe in themselves, and do not think that there is a people on earth superior to those of their own country.

In literature and the fine arts China is rich and original.

It must be remembered that the oldest and perhaps all the germs of civilization had their beginnings in China.

"Ten centuries ago China was undoubtedly the most civilized portion of the world, and three thousand years ago only Egypt and possibly India could have competed with it. But while the others have changed in various ways, China has remained the same. Think of some of its achievements! The greatest structure ever reared by human hands is the Great Wall. It is fifteen hundred miles long; without break it crosses valleys, climbs mountains, clambers up the face of precipices, and bounds an empire on the north. It was built before the formation of the Roman Empire, while it was still a republic, and while Christianity was still unborn, in 204 B. C. Or, to take a modern instance: while the enlightened peoples of Europe were still engaged with the Crusades, before gunpowder or the printing-press had been invented, China built the Great Canal—almost seven hundred years ago.

"Our imagination fails us with such numbers. A thousand years of Chinese history make no impression upon us, for they stand for no events, and are represented to our thought by nothing distinguished in character or literature. But to the scholar all is different. He learns to fill out the centuries and gain at least some faint idea of their magnitude. He comes to understand that it has not been quite a monotonous sameness, but that there have been wise and unwise rulers, successful and inefficient dynasties, periods of refinement with flourishing literature and art, and periods of terrible

and desolating warfare. In China, too, he comes to understand there have been great sovereigns, great novelists, great essayists, great historians, great artists. To begin to master all that has been there achieved is beyond the powers of any man, and the most that an industrious student can hope to do is to learn more or less thoroughly the events of some single period, or to trace the development of some particular line of science or of art. Chinese encyclopædias there are in hundreds of volumes, and histories which seem interminable, and dictionaries which are terrifying by reason of their size, and compendiums, and short editions innumerable, themselves seemingly long for the most industrious."

According to some Chinese authors, the Empire of China counts 2,000,000 of years of existence; traditions speak of things that took place 130,000 years ago; but these figures belong to legend.

The Chinese race has not conserved its primitive purity. Alliances have taken place between indigenes and the other races and tribes that have been encompassed by the empire. So that the physical characteristics of the race are far from being uniform; those in the north are smaller and lighter colored than those of the south.

As a rule, the men are below the mean in height, but in size, strength, and endurance they surpass the Japanese.

The Chinese, as a race, are simple in their diet and wants, and perhaps the most patient and economic people in the world. They do not bear pain well, but in front of the inevitable are resigned and stolid; and, like all Eastern races, they have not that horror of death that is instinctive in the white race.

They are not by nature a nation that has the sea-habit, for they are, comparatively, an inland people, while their neighbors, the Japanese, are a people living on innumerable islands.

24. India.

India, with a population of 291,000,000, includes peoples of the most diverse type and conditions, speaking over one hundred and six different languages.

The East Indian race is mixed with Negroes, Mongolians, Aryans, Greeks, Parsees, Scythians, Turks, and Arabs.

Many tribes, however, have kept all the beauty of form and face of the white race, while having their skin mostly dark. Many of the higher caste Brahmins, however, have the skin tolerably fair, but the inferior castes have a skin almost black.

The system of castes obtains in the numerous principalities into which the Indian Empire is divided. These castes mark degrees of rank or station in life, which bind a man to the condition in which he is born.

The highest is that of the priests; then that of the soldiers; third, that of the farmers, artisans, shepherds, fishermen, etc., etc.

The empire is under the control of England: first, as protected States; and second, as provinces—the latter administered by the Crown directly—all under the control of the viceroy, who is the representative of the king of England, who is himself the emperor of India.

The army consists of European and of East Indian or native contingents; the latter about double the former. The artillery is kept strictly European. To insure the upper hand always to the conquerors is the object of every arrangement of England, both in army, politics, and trade.

In spite of the resources of these people of India, mental and material, there is a degeneration in the moral fiber of the ruling classes, which gave their country as prey to the white races of Europe. It is useless to add that ignorance and illiteracy are rampant.

It remains to be seen whether or not the awakening of the Japanese, to be followed by that of the Chinese, will not spread to India, and whether a people so well endowed by nature as the Hindoo will not abolish castes, educate their common people, and throw off their yoke of political servitude.

For after all is said and done, it must be submitted that the state is bad where the people may not have a vote, even if restricted, in the affairs of their government, and where almost half of them are half-clothed, half-fed, and half-housed, while their princes and conquerors are lapped in luxury.

25. The Philippine People, or Malays.

Under this title of "The Philippine People" may well be treated the morale of the Malays as a race, including the tribes and classes both of the mainland of Asia and of all that vast inland territory called Malaysia and Polynesia.

As a type, the Malay has color from brown to yellow, straight black hair, but little beard, small in size, but with a body robust, agile, and well adapted to endure the fatigues and exposure of the damp tropical climate in which they find themselves. The people are temperate and their wants are few and simple.

They have great natural intelligence, and are a race of mechanicians, being able in all things to supply their own wants. At will, they are weavers, dyers, tanners, wood-workers, ship-builders, iron-workers, makers of arms, jewelry, and musical instruments, builders, sculptors, *ad infinitum*. Formerly, the race played a great part in the Orient. Essentially a race of navigators, they made migrations to the southeast coast of China, to the islands of the Pacific and Indian oceans, even to Madagascar. And as a race of merchants, were shrewd, holding their own, even pushing the races of the coast further inland, until in their turn they were pushed by the Europeans. But even to this day there is in the entire world no more skill-

ful trader than the Philippine Mestizo, the cross between the Chinaman and the Filipino.

The Malay is generally accused of treachery and cruelty, but this depends upon his wrongs, real or imaginary, that he has in mind. When fired or crazed by a sense of injustice, there is no limit to his cruelty and ferocity. Too often, perhaps, in the past the race has suffered grievous wrongs that have given rise to suspicions in their heart that no stranger, especially white, that comes, has any good intention toward it. This exploitation of the people in the worst sense of the word by the Spaniards in capacity of priests, governors, and soldiers has doubtless been the cause of the up-hill efforts of the United States in the Philippines to convince the people that their intentions were honest and altruistic as well as for legitimate gain. There are other governments that have colonies in other islands of Malaysia that to-day are not at all interested in the moral, mental, and material welfare of this indigene population, and not even that of worthy and capable individuals of the native class. This cannot fail to make the tribes of these people in all the islands sceptical and often distrustful and murderous.

But it may be remarked that when the confidence of the Malays is not abused or can be restored by justice and firmness, there is no more tractable people. Nor as friends, and under normal conditions, can a more honest, sociable, and hospitable people be found.

They came into contact with the Mussulmans in the thirteenth century and adopted, in most of the islands, the religion of Islam. Where Spanish influence could make itself felt, they became Roman Catholics. The priests of this religion were all-powerful among them and established themselves, especially in some of the islands of the Philippines, in great magnificence at the expense of the people, both as regards money and morals.

In the latter islands some of the mixed-breed Malays

crossed with Spanish blood have arrived at conditions of great wealth and culture, displaying much ability in letters, politics, and even government.

As a soldier, when well led, the Filipino branch fights courageously, although, with the exception of the Mohammedan tribes of the south, the Maccabees and Tagalogs, there is but little individual bravery as a rule.

The same is reported of other tribes with whom European nations have had to fight for a lodgment upon their territory. But American and European alike must accord praise and respect to repeated acts of disinterested patriotism displayed by many of these men of Malay extraction; men who—perhaps wrong from the point of view of civilized nations desirous of offering them a helping hand for their country's good—could not bring themselves to see the advantage of the offer, and who refused, in spite of force, imprisonment, suffering, and the temptation to honors, to give away what they deemed the best interests of their country. This speaks more than all else for the latent Malay morale, which, for the perpetuation of prosperity and peace, must be cultivated and cherished. For only too many, perhaps, have yielded to superior force, saying hypocritically, "*Pro patria*," while thinking of the *pesos*.

Much is to be done, however, in the way of moralizing, educating, and training this race for civilized living and government according to Western standards.

26. *Persia.*

The Persian people are to-day very mixed, and socially divides itself into two main classes. The first, that of the Mirzas, in which are found the liberal professions: merchants, manufacturers, and industrials; and second, the people's class, which includes workmen, farmers, and servants.

The Persian population is also divided into the sed-

entary class, numbering nearly six millions, and into the nomad class, numbering about two millions. The population is still further mixed with Jews, Armenians, Europeans, etc.

Women are, so to speak, slaves, and are kept for the most part in the harems. Instruction is free and independent of the State, but it is very rudimentary in the primary schools and very impractical in the higher institutions.

Formerly civilization reached a high degree in this country, both in the arts and sciences, but at present it has reached low tide.

The soldiers of Persia are naturally brave, and have traditions of the valor of their ancestors. They are instructed at present by Russian officers.

The religion is Shiah-Mohammedan, the priests of which have long been in sympathy with the people and against the abuses of power by the shahs and Persia's subserviance to Russia. They have during these latter days taken advantage of Russia's discomforture at home to compel their own ruler to grant a constitution, wherein the people may have a representative council chosen from the priest, merchant, or land-owning classes; improved methods of justice, and other minor concessions. This is all that can be hoped for a long time to come, seeing that the people by ignorance and long oppressions are not yet prepared for more, from a governmental point of view.

CHAPTER IV.

AUSTRALIA AND AFRICA.

27. Australia.

Excepting the indigene inhabitant, the people in Australia offer no traits different from the nations from which they have come—namely, from the Englishman (who is far in the majority), the German, and the Chinaman.

These latter peoples form, without agitation of race or nation, their different territorial governments, all under the control of England, and give themselves to cattle-raising and trade.

Formerly their number was reinforced by convicts, who were transported by the home government to this continent, but this practice has been for a long time discontinued; but some of the most valuable pioneers of this country were of these beginnings.

The aboriginal race of Australians is repulsive in figure and habits and savage in all that goes to make up the word, from their lack of clothing to their dwellings and to their alimentation, which extends to the eating of human flesh.

Without religion, moral sentiment, or desire for the betterment of their condition or change of mode of life, they do not respond at all to the influence of civilization, but are dying out before the new-comers.

In the social scale, these aborigines are among the lowest of all peoples of the globe, and are only mentioned in this connection to round out this study. Ethnographically, he is the puzzle of the scientist, seeing that he has the physical features and form of some of the low African tribes, with the hair of the Malay.

28. *Africa.*

For the purposes of an inquiry of this kind, we cannot treat the countries of Africa separately, because there are so many tribes in each that it would be both confusing and fatiguing.

The continent of Africa, which by many people is supposed to be a far-off *terra incognita*, is to-day nothing of the kind, but is partitioned between the English, French, Belgians, Germans, Italians, Spanish, Turks, and Portuguese, each of whose ports of entrance to their territory are within less than twenty days' travel from Europe.

Explorations have been made, governments more or less favorable to the natives have been established, and even a railroad from "the Cape to Cairo" projected and partly finished. It should be remarked that the most of this land-grabbing in Africa has been carried on during the last twenty years.

The animus of the native inhabitants toward the newcomers varies from that of a surprised or forced toleration to that of an unveiled hostility, depending both upon the treatment given by the invaders to the invaded and the ferocity and sagacity of the latter.

To-day the continent of Africa is peopled in general fashion by the white race in the north, in the east to the neighborhood of the Great Lakes by the Ethiopians, and the immense region which extends from the Sahara to the Cape of Good Hope by Negroes.

The whites of the north are Berbers and Arabs. The first for many centuries have occupied northern Africa, and came originally from Europe. There seems to be two classes of these Berbers: one light, the other brown; the latter is most frequently met with to-day.

The Arabs are found in large numbers all over northern Africa. Their invasions of the country began about the seventh century and ended about the thirteenth. Some became sedentary and founded in the Middle Ages populous cities, where flourished literature, the sciences, arts, and industry. Others, under the name of Bedouins, remained shepherds and nomads, as in their native Arabia, but all retaining their firm faith in Islam, and their physical characteristics of beauty and strength of form, with great endurance, and all their moral qualities of enterprise, bravery, and also much of their ferociousness, quarrelsomeness, roguishness, and superstition, joined oftentimes to great liberality and generosity.

But many of the Berbers and Arabs of Africa are

mixed with the other races—Negroes, Jews, Turks, and Europeans.

Most of this North African territory inhabited by these peoples belongs to France and Turkey; Egypt, while nominally under the control of Turkey, is administered by England. But because of the fire, ferocity, and independence of spirit of these fanatic and restless Moslem hordes, a prophet is not needed to predict that the final bounds have not yet been fixed here. Next after these Berbers and Arabs just mentioned come the Ethiopians.

Not being a homogeneous people, but differing among themselves in color of skin, kind of hair, and other physical features, and essentially from other African Negro tribes farther to the south, some ethnologists have gone so far as to class the Ethiopians as belonging to the white race, in spite of their color.

This failure to accord to the black or Negro race the credit accruing to it from the impress upon civilization and religion made by the Ethiopian has perhaps worked much injustice to it. But such authorities as Rawlinson and Brace undoubtedly place this credit with this branch of the human race.

Says the first: "Alphabetic writing, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture, and all textile industry, seem all of them to have had their origin from Egypt and Babylon, Mizraim and Nimrod, both descendants of Ham."

The latter, Brace, states: "The Hamitic race has left the ruins of two mighty civilizations to tell of its former grandeur. To it belongs the colossal and gloomy art of Egypt, her severe and materialistic mythology, her elaborate society, and her picture-writing, the precursor and suggestive of European alphabets, as well as those teachings of divine justice which afterward so deeply influenced the Greek mind; to it belong also the art of writing, the

sciences, the star-worship, and the early sculpture of Chaldea and Assyria. During the succeeding ages the Semitic and Aryan races have led the progress of mankind, but in the earliest times Turanian, Semite, and Aryan were nomadic tribes, the Hamitic race was the instructor and leader of the human family."

But this is no place to attempt to prove or disprove the conflicting opinions of scientists. The fact is that we find the following peoples with all degrees of moral and physical and mental qualities coming under the head of Ethiopians: Nubians, Abyssinians, Danakils, Somalis, Gallas, and Kopts. Of these the Kopts are most civilized and intelligent. They possess in a high degree a genius for calculation, and are employed throughout Egypt, Nubia, and Abyssinia in the administrative branches of the government as interpreters and accountants.

The natives of Abyssinia, as the name implies, are a mixed race, embracing the nomadic Gallas, but are distinguished for their natural intelligence, independence, love of liberty, and physical strength. They are the people who of recent years, under Menelik, their native "king of kings," defeated all the attempts of the Italians to establish a protectorate over their land. They are not hostile to civilized peoples and welcome improvements, but prefer to administer their own government. There is a large admixture of Jews with this people, and in their religion, which is a corrupt form of Christianity, they have introduced circumcision and other Jewish rites.

With the exception of the small independent republic of Liberia on the West Coast, the other African peoples should be classed, perhaps, as tribes. Some of these are barbarous and very little lifted above the animal in the scale of humanity, and others are progressive, displaying an aptitude for agriculture, commerce, and even government.

Liberia had its beginnings with the Anti-Slavery So-

ciety of the United States in 1822. The civilized people, the Liberians, are mostly descendants of the freedmen from the United States and of Christian natives; these do not differ in their aspirations and mental and moral make-up from the same class in the United States.

Beginning with the Soudan, a country under the imposed protection of England and France, we find the Soudanese, the Noubas, and Hausa; all mixed peoples, liberty-loving, nomadic, warlike, and mostly Mohammedans. They do not consider themselves one whit inferior to other races and nations of people. They are the tribes who, under the Mahdi, attempted with such valor to throw off the domination of the Europeans; and, while they did not succeed, it will be seen in these pages that they have not abandoned their hope of a free country.

Again, those large, strong, light-colored Africans—industrious laborers, merchants, and artistic leather-workers—are the Mandingoes, who once formed a large and powerful State.

From Sierra Leone to Dahomey and thence to the coast, we find a people relatively intelligent and remarkable even for their taste for the beautiful. And a little interior from the Guinea Coast it may not be generally known that there exists an African tribe possessing an alphabetic writing invented by themselves.

While the population of the Guinea Coast is very different in physical character and customs from the equator to the country occupied by the Bushmen, the Hottentots, and their mixed population, live the Bantus, who constitute a great linguistic group and having similar physical characteristics.

The Bechuanas or the Macouas of the East Coast offer a type wholly inferior. Their neighbors are the Kaffirs, who take rank with the Bantus, and who present a type wholly superior, with features relatively fine. Between

them and the natives of Zanzibar, and also the Arabs, many crossings of blood have taken place.

Speaking of the Kaffirs, the Rev. Doctor Hofmeyer says:

“The Kaffirs are the remnant of a once powerful and mighty race. They are divided into many tribes, of which the Zulus are the most aristocratic. Although continually fighting among themselves, the tribes always stand together against a common foe. They are an exceedingly intelligent race, and are always courteous and polite, even though they differ from you and are arguing with you. One Kaffir, to whom I had been expounding the truth of the gospel, courteously remarked, when I had concluded: ‘Yours is a very beautiful religion, and some day, when I have tired of my own, I will accept it.’

“This is the Kaffir’s religion: He believes in his king, his country, his manners and customs, and his history; they constitute his god. The ambition of a Kaffir is to emulate the deeds of his ancestors. As he grows up, faith in the god of his forefathers is implanted in his heart.

“‘What! Would you have me forsake the god of my forefathers?’ they ask when you ask them to embrace Christianity. Their ambition is to make their race a great people. They carry the loves and the hatreds of their ancestors until all is wiped out.

“Warriors are made when they are fifteen years of age. The king collects them in front of his palace, which is a larger hut than the others, and addresses them as ‘my children.’ The youths are lined up with their backs together. At a signal, they all fall forward on their faces. Some of the old warriors then walk over them and scourge their bare backs with lashes until they are bleeding. If any of them moans, writhes, or shows signs of agony, he is disgraced and must wait a year before he can again take the examinations.

“Those who pass the examination are marched before

the king, who affectionately addresses them as 'my brothers.' They are no longer children, but full-fledged warriors. Each one, as he marches by, with bleeding back but a proud look of determination on his face, feels six inches taller. Then for twenty-eight days they are taught the war-dance and chants. During the day they sleep. The night is filled with their wild orgies, which they perform around fires. At the end of the twenty-eight days they are maddened and ready for war.

"Under such training it is no wonder that the Kaffir says to you: 'One day, when I tire of my religion, I will accept yours.' The young girls are treated in the same manner as the boys, only they are put to the scourge when they are fourteen years of age. After they have withstood the severe punishment administered, the king addresses them as 'my sisters.' They are then ready to be sold to the young warriors. The ambition of every wife is to bear as many children as possible to add to the fame and history of her family.

"The Kaffirs have ten commandments, but only four of these are known to white men. They take an oath never to reveal to any but their own race the other six commandments. Even those who have been converted to Christianity keep their oaths never to reveal the commandments. The four known are as follows:

" 'Honor your father and mother, also your grandparents.

" 'Always tell the truth when giving evidence among your own people.

" 'If you are killed in battle, be sure the wounds are in front.

" 'If defeated, save what you can, but never escape without your youngest wife.'

"The latter commandment carries out the idea of perpetuating the race."

The south of the continent is occupied by Bushmen and Hottentots, already mixed with Bantus.

The Bushmen are small in size, light-yellow in color, and are considered a type apart, not only physically, but because they are one of the most inferior classes of humanity. Their speech is characterized by "clicks."

In the midst of Negroes of large size, extending from the Sahara to the Transvaal, live some little Negroes, true pygmies, whose height is even sometimes below four feet. Not very industrious, oppressed by their neighbors, on whose account they hunt, they seem the remains of an old race almost entirely extinct.

Shepherds exist in great numbers among the Arabs, Ethiopians, Bushmen, and nigritic populations.

The greater part of the Negroes, whose population is about one hundred and twenty-eight millions, are given to agriculture and stock-raising. In the center of Africa are found many cannibal tribes.

The nigritic peoples of Africa, at first fetichists, have, in certain countries, embraced Islamism. The Berbers have done the same; all under the influence of the Arabs.

For our study here, however, the ethnic summary of the tribes of Africa would be about this:

Physically, they are tall, graceful, and strong. Their powers of endurance of both hunger, thirst, and pain are very great. For the performance of labor that requires a dead strain they are not physically adapted generally, because they have not been accustomed to such. But Wood, in his "Natural History of Man," states that "their state of health enables them to survive injuries which would be almost instantly fatal to an ordinary civilized European."

They do not generally take those precautions for cleanliness and sanitation demanded by civilized humanity, but they are well acquainted with the medicinal

value of certain plants and herbs and the more simple devices for effecting cures of wounds and diseases.

They are susceptible to the emotions of sympathy, tenderness, hate, and anger, which latter two are generally short-lived. They have an aptitude for knowledge, and adapt themselves to novelty, if it does not cause too much fear.

Like all savage peoples, they have highly developed in them the sense of locality.

With all these tribes, whether fetichists, pagan, Christian, or Mohammedan, there is a belief that at death the spirit forsakes the body, and most believe in the immortality of the soul. As with the Kaffirs, so with most other African tribes: the basis of their religion is the adoration of the spirit of their dead relatives, generally the father. The spirits of the dead are the gods of the living, and supposed to accompany them in journeys, to aid them in war or other dangerous enterprises, and even in business and daily labors.

Avarice, untruthfulness, and duplicity are bad qualities often encountered among these tribes; but who can say what oppression and wrongs they may have undergone, or how much the greed of the confessedly superior races of Europe prompt them to these immoralities? For be it remembered that this greed extends from the taking of their best lands and mines by the English to absolute enslaving of some of them by the Portuguese under the flimsy drapery of "contract labor." The brutality and injustice of the other European nations come periodically to civilized ears and strike horror in the noble hearts of the friends of freedom and fair play thousands of miles away from the places where they occur. Very often these grievances are beyond all bearing, and there is a rebellion on the part of the tribes injured, with the slaughter of two or three hundred natives by the troops of the dominant white nations. And so the injustices go on from year to

year, with these nations partly relying upon the jealousies of the tribes, partly upon the great distances apart of these peoples, and partly upon their own strategic positions between them, to maintain possession of the country.

But in spite of their supposed jealousies, ignorance, and weakness from the standpoint of modern armament, these native races are now acquiring a new solidarity. Through their travel, work, and intercourse in the civilized white settlements, they are learning and coming to understand each other, laying aside their old quarrels and tribal hates for a greater. The return of the educated Africans from the colleges and universities of Europe and America, filled with a desire to better their own people and regenerate Africa, is having its effect.

Then the power of the mixed African races and Arabs, with their militant faith of Mohammed, is making itself felt throughout the length and breadth of the continent.

Even the peace-teaching Christian religion awakens to justice and right and aids the Ethiopian movement. Again, the reverses of Majuba Hill and the successes of Menelik over the Italians, and many minor tribal victories, have destroyed former illusions connected with the conquerors. So that despite their reliance upon the armed forces, or even should they refuse in future to allow the natives to enlist as a part of such forces, and although they may pit tribe against tribe for a time, yet sooner or later the European nations who have partitioned the country will learn that justice and equity toward the natives, and gradually fitting them by education and civilized well-being for taking an intelligent part in their respective governments, will be the only safeguards against a people who are in proportion of five to their one.

A correspondent of the *Pall Mall Gazette* has sounded the note of warning to the English people thus:

"From the Atlas Mountains to the Cape there have been continuous mutterings and murmurings of discon-

tent, punctuated by more or less serious outbursts of armed resistance, which have invariably stimulated a general feeling of apprehension in proportion to the enormous numerical disparity between the white man and the native born. Only that sanguine self-confidence which has always been fraught with disaster can picture the destiny of Africa as placed irrevocably in the hands of the white races. On the other hand, nothing would appear to be more certain than that the problem of Africa's future is shrouded in dark and terrible possibilities.

"Those who have served in Nigeria or have passed many years in constant touch with the various peoples of northwest Africa have been brought into frequent contact with the pulsations of unrest which are ever throbbing up and down through the veins and arteries of the great Dark Continent. For if ever a mighty struggle is organized against the white intruder, it will be organized in the north. Here will be found the heart and brain of such a movement, and here already to-day there is in evidence a systematic organization ceaselessly at work, as many an officer of both the British and French colonial levies, who has encountered its signs and symbols, can tell. From time to time there have been volcanic outbursts, but the hour for a more general eruption would seem to be deferred, and until then the European may still count on the adherence of his native levies, and laugh, if he will, at the notion of any effective coalition against him.

"Nevertheless, the ranks of the West African native regiments, and undoubtedly our Soudanese battalions further east, are crowded at the present moment with the adherents of this secret propaganda, and its priests, its travelling mullahs, or missionaries, come and go from east to west, from north to south, as freely and almost as invisibly as the winds themselves. We so far recognize the advisability, however, of keeping their movements under observation that it has long been a rule with us to

compel these men to carry small pass-books, which have to be checked and signed by every British commandant in whose nation they seek to stay. And it will afford some notion of the ubiquity of these peripatetic Makaten when I say that a British officer recently, on examining the pass-book of one of them on the Gold Coast, found that the man must have been in Khartum at about the time of Gordon's death there.

"Not long since, a native sergeant of the French levies deserted and joined the Nigerian forces. From this man, who was disposed to be very communicative, a brother officer informed me that he learned many particulars concerning the hopes and aspirations buried in the hearts of the native races, as well as of the mysterious organizations lying in the background, by which they are stimulated and inspired.

" 'One day,' said this man, 'when all is ready, we shall drive the white people out of Africa; but the time is not yet come.' Meanwhile he evinced no unwillingness to accede to his British officer's request that he should point out to him the members of the secret fraternity of the Senussi who were then in the ranks of the force in which he was serving, and whenever any Senussite came before him. In this way the officer ascertained that more than half of the men serving in his command belonged to the brotherhood, and that two were actually priests, or mullahs, of this vast and far-reaching organization.

"With regard to the latter itself, he learned much that was highly interesting. Something like 600 miles southward from the Mediterranean and 500 from the Nile lies the headquarters of this great fraternity. In the inaccessible town of Joffo, in the oasis of Kufra, surrounded by inhospitable desert, with wells sixty and seventy miles apart, and the route known only to experienced guides—any one of whom would die a thousand times rather than betray it—the able and mysterious personage who is re-

garded by the myriads of his devoted followers as the true Mahdi is watching, planning, and preparing for the great day, so long and eagerly expected, when the green standard shall be unfurled over Africa and the dark races shall rise and battle for the land of their fathers.

"It has been too often assumed, even by intelligent people, that the natives of Africa possess no ideals, no patriotism or aspirations as to the future of their race. Never was a greater error. Regarding himself as the equal, if not superior, of the white man, the native is filled with a deep resentment at the latter's confiscation of his territory, weapons, and liberty. The result is, that for a long time there has been growing and spreading an instinctive community of unrest and a corresponding community of longing for the hour and the man that shall enable them to crush the hated white people who have so arrogantly seized their continent.

"Now, to one who has lived long within touch of this vast evolution of human forces the two facts of most noticeable importance are the steady development of this community of native feeling and the actual presence of the man—the potential leader—a personality, moreover, not limited by the span of human life, but represented by the headship of the confraternity. And what community of African feeling has Senussi-ism already achieved?

"By its ceaseless propaganda and lofty Mohammedan ideals, it has drawn into a common brotherhood of religious enthusiasm the intelligent, liberty-loving Somali, the more degraded Negro of Senegambia, the fierce nomadic Arabs of the north, the ease-loving Adamawese, and the savage Mahas of southern Wadai. Secret agents are at work not only in Africa, but in Europe as well.

"But Senussi is an astute statesman, who, just as he refused to associate himself with the false Mahdi of Khartoum, will only move when a favorable conjunction of circumstances, such as a great war in Europe, furnishes

him with an opportunity to appeal to a wider unity of Mohammedan sentiment and action than has been seen for ages.

"Officers who have watched the movement both from Khartoum and Nigeria are satisfied that when such a psychological moment arrives the Europeans will be confronted with overwhelming numbers, having an infinitely superior military efficiency and armament than any yet encountered in Africa, while numbers will have learned the arts of civilized warfare in the West African and Sudanese regiments of ourselves and the French.

"To the native races of Africa the fierce, warlike spirit of militant Mohammedanism is infinitely more attractive than the higher moral standard of Christianity. Hence the former's rapid progress in Central Africa and the certainty of its further influence south of the Zambesi. Even those tribes which know not the name of Mohammed would realize on the morn of a Jihad that the man and the chance had come at last to strike a deadly blow at the hated white race.

"From amidst the wastes of the Sahara a keen eye is watching the development of events to the north as to the far south, where any trouble arising from the flaccid policy of Britain will be noted as surely as was the Majuba surrender, which abolished throughout Africa the legend of British omnipotence. To those upon the scene who have made a close study of the problems of underground Africa, nothing would appear more likely than that the outbreak of a great European war, in which the three greatest holders of African territory were engaged, would set the Dark Continent in a mighty blaze from the Atlas Mountains to Table Bay."

Claim is made from certain quarters for the regeneration of "Africa by Africans for Africans" -a silly cry of short-sighted, ignorant fanatics.

It must be evident to any students of the origin and

growth of civilization that the regeneration of this country must come in the same manner as it has to all countries in the past—*i. e.*, from the outside. The already civilized nations of Europe and America must help in this vast work of uplifting and civilizing these rude and backward peoples by giving them assistance and instruction while aiding themselves commercially. If these African peoples are wise, they will neglect none of these external resources, looking always toward a future wherein will be accomplished the rehabilitation of the African race as of old. Then will return to this continent its ancient glories of progress and civilization, as chronicled by Herodotus and as left in its temples and pyramids.

AFTER-THOUGHT.

In this study we have not essayed to find out what nations or races of the world are the bravest—an attempt perhaps impossible, and comparatively useless, even if possible.

But we have striven to show that the morale of a people—that quality as real, as ubiquitous, as elusive in definition as are truth, love, and honor—depends upon every act performed in the midst of that people, from the food it eats and water it drinks to the thoughts it thinks.

This morale, which is necessary for maintaining the existence of the individual, the family, and the honor and freedom of the nation at large, can only be sustained by good reproduction of the offspring of the individuals of the race, and by fostering those things which contribute to their physical, mental, and moral health and strength.

In a general review of the morale of nations and races of the world, we have brought to surface the fact that certain atavistic tendencies of the individuals are often stronger than the influences which surround them, and

often make up the customs and instincts of the section of the country where these individuals of like antecedents live or congregate. We know well, also, that as the result of such instincts and tendencies, in times of storm and stress, often savage propensities take the form of acts wholly contrary to the usual civilized way of living of these individuals.

Examples are found in the greed, strikes, mobs, riots, and civil wars which distress the civilized governments of the earth and hold in a state of moral, mental, physical, or economic slavery three-fourths of the world's inhabitants.

The desire of desires of the world's best and strongest spirits should be an amelioration of this state of affairs, the emancipation of peoples and their conduct toward their highest good. And nothing speaks louder or proves more conclusively the innate and predominant goodness of man than to view the increasing and disinterested tendency on his part toward helping the race as such. This help is coming continually from individuals of all civilized races and from the most unexpected sources. We find meritorious examples of this in the Hirsches in Europe and the Carnegies, Helen Goulds, Stanfords, and the too-much-abused Rockefellers in the United States.

We find that as great as are wealth and industrial and commercial effort, great also as are the fruits of the intellect in science, art, and culture, that more than all of these things combined—that which plays the most important part in the morale of a people—is its character, which is the impression of the acts, thoughts, and ideals of the nation upon the brain of its individuals and transmitted in their blood to their children.

Perhaps it could be shown that even the futile internecine wars of many backward races are but evidences of character and moral energy misdirected. Indeed, we are constrained to believe that among the various peoples of

the globe by nature there are no inferior races, but by force of circumstances only superiorly placed peoples on the one hand and backward ones of the other.

There are surely nations and races in the forefront of the battle-line of life, civilization, and progress, but this does not contradict the probability of a change, even of a reversal of their position in the future.

Perhaps three thousand years ago the races of Africa had the same thoughts respecting the inferiority of the white races of the North who to-day dominate them and are their leaders and traducers. We are sure that such were the thoughts of the Chinese and Hindus.

However this may be, we may be sure that nothing of backwardness or of relative inferiority to be met with contravenes the fact of the equally inherent capacity for progress of the different branches of the whole human race.

We have seen that all progress and all advance in human society is made by the force and energy of minorities, who by their suggestion of policies and ideals, who by their leadership and often martyrdom, clear the obstacles to advance and give character to the masses; and we have herein stated that the process of moralization of the masses for accomplishing any policy of peace, war, or expediency depends upon their suggestion by the superior men of their country. Demands, agitation, appeals to the people as to the right and justice of the cause. the use of the press, rostrum, pulpit, and the example of the leaders for making public opinion, will undoubtedly solve any problem of race or labor of our own or any other country.

We believe that thus every state of moralization may be brought about, and the hearts, minds, and acts of the people be rested in truth and principle.

So long as the children of a country are well trained in useful labors and well instructed in civic and moral duties, being exhorted to obedience to their parents and teachers; so long as the parents themselves set the example in the

family of right-living and are obedient to the laws of the land; so long as the State compels respect for law and order and sees that equal justice is meted out to all men and that the laws are made in obedience to the higher laws of God—so long will that country prosper and have hundreds of thousands of strong arms and stronger hearts for its defense and the perpetuation of its peace and prosperity.

The bulk of the people of the United States, characterized by large common sense, strong practicality, fine intelligence, freedom-loving spirit, and restless aspiration, are continually suggesting one another and even the weaker ones among them with these same qualities: thus are daily being formed high-souled and aspiring men, even though often surrounded by the limitations of poverty and ignorance. Men who have thus heard within themselves the calls of freedom and manhood can never more be the same dull, lifeless clay that their progenitors were. The roar of this lion once heard in the human heart fills it with a desire that can never be appeased by cajolery, threats, or force.

Throughout the length and breadth of our land may the dignity of all and any labor well performed be upheld. May manhood rights and moral and civil liberty be guaranteed all men, not only by law, but by the love of justice on the part of the citizen; and may the guarantee of these good things awaken in the breast of the citizen his obligation, even in time of peace, to prepare himself for the duty of service and sacrifice for the country.

Thus may peace be maintained in honor, if possible; if not, then thus may just, glorious, and successful war for such peace be made. And so shall this blessing be assured, seeing that there are for the national defense a well-trained citizen-soldiery—men with strong arms, courageous hearts, duty-loving, and liberty-espousing—in short, highly moralized men, who delight to respond to any call of their country.

